A-PDF MERGER DEMO

From The Treasures of Ibnul Qayyim (1)

فَصْلٌ فِي ذَمِّ الهَوى

للإمام ابن القَيِّم -رَحِمَهُ الله

A Chapter On

The Dispraise of *Al-Hawaa* (Lowly Desire)

By Imaam Ibnul Qayyim Al-Jawziyyah

مُلحقاً به

Appended With

تَحْذِيرُ المُسْلِمِينَ مِنَ العَقَائِدِ وَالمَنَاهِجِ المُخَالِفَةِ لِسَبِيلِ المُؤْمِنِينَ

Warning The **Muslims** Against **Deviant Creeds** And **Methodologies**

[The First Revised Edition]

Prepared by

صالح الصالح

Saleh As-Saleh

بسم الله الرحمن الرحيم

إن الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ، ومن يضلل فلا هادي له. وأشهد أن لا إله إلا الله وحده لا شريك له. وأشهد أن محمدا عبده ورسوله، صلى الله عليه وعلى آله وصحبه وسلم.

All Praise is due to Allaah. We praise Him, and seek His help and forgiveness. We seek refuge in Allaah, Most High, from the evils of our own selves and from our wicked deeds. Whomever Allaah guides cannot be misguided, and whomever He leads astray cannot be guided. I testify that there is no true God worthy of being worshipped except Allaah, alone, without partner or associate. I further testify that Muhammad is His slave and Messenger (ﷺ).[1] May Allaah's *salaah* and *salaam* also be granted to the Prophet's pure family and to all of his noble companions.

{يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ} [آل عمران:١٠٢]

ﷺ *(Sallallaahu 'alayhi wa sallam):* The *salaah* and *salaam* of Allaah be upon His Prophet Muhammad. The *salaah* of Allaah upon Prophet Muhammad is His Praise of the Prophet before the angels who are close to (but below) Allaah, the Most High, who *istawaa* (ascended) upon His *'arsh* (Throne), which is above the seven heavens, in a manner that suits His Majesty. The angels also praise the Prophet (41). The *salaam* is Allaah's safeguarding of the Prophet (ﷺ) from deficiencies and any kind of evil, and the protection of the Message with which he was entrusted. When the Muslim says ﷺ *(sallallaahu 'alayhi wa sallam),* he invokes Allaah to grant His Praise and Security to Prophet Muhammad and the protection of the Message of Islaam which was revealed to him (ﷺ). [See Ibnul Qayyim's *AJhaam fee Fadlis-Salaati-wa-Salaam 'alaa Muharnmadin Khairil Anaam,* [Damascus, Syria: Daar ibn Katheer, and Al-Madeenah, Saudi Arabia: Daar at-Turaath, 1408/1988], p. 128.

O you who believe! Fear Allaah [by doing all that He ordered and abstaining from all that He forbade] as He should be feared [obey Him, be thankful to Him, and

{ يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق منها زوجها وبث منهما رجالا كثيرا ونساء
واتقوا الله الذي تساءلون به والأرحام إن الله كان عليكم رقيبا }

[النساء، ١].

remember Him always] and die not except in a State Of Islaam. (Qur'aan Soorat Al-Imraan (3:102)].

O mankind! Be dutiful to your *Rabb*[2] [Allaah], **Who created you**

from a single person [Adam] **and from him** [Adam] **He created *his* wife** [Eve], **and from them both He created many men and women. And fear Allaah through Whom you demand your mutual [rights] and** [do not cut the relations of] **the wombs** [kinship]. **Surely, Allaah is ever an All-Watcher over you.** *[Qur'aan Soorat An-Nisaa(4:1)].*

{ يا أيها الذين آمنوا اتقوا الله وقولوا قولا سديدا (٧٠) يصلح لكم أعمالكم ويغفر لكم ذنوبكم
ومن يطع الله ورسوله فقد فاز فوزا عظيما (٧١) [الأحزاب، ٧٠-٧١].

O you who believe! Keep your duty to Allaah and fear Him, and speak [always] **the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger has indeed achieved a great success.** *[Qur'aan, Soorat Al-Ahzaab (33:70-71)].*

Rabb; Allaah is *Ar-Rabb.* He is the One Who gave all things the power to grow, to move and to change, to Whom belongs the Creation and Commandment; the Master Who has no equal in His Sovereignty, Predominance, and Highness, The One Who Provides for and Sustains all that exists.

فإنَّ أصدَقَ الحَديثِ كِتَابُ اللهِ تعالى، وخَيرَ الهَدْيِ هَدْيُ مُحَمدٍ صلى الله عليـــه وعلـــى آلـــه وصَحْبِهِ وسلَّمَ، وشَرَّ الأمورِ محدثاتها، وكُلَّ مُحْدَثَةٍ بِدْعَه وكُلَّ بدعةٍ ضلالة، وكُلَّ ضلالَـــةٍ في النار.

To proceed:

The most truthful speech is that of Allaah's Book [the Qur'aan] and **that** the best of guidance is that of Muhammad (ﷺ). The worst of evils are the *muhdathaat* (newly-invented matters [in the *deen]),* and every innovated matter [in the *deen]* is a *bid'ah;* every *bid'ah* is *adalaalah* (misguidance), and every *dalaalah* is in the Fire of Hell.

Deen: The practical and doctrinal *aspects of deen* are more comprehensive than the Western concept of religion. The *deen* of Islaam is the way of life prescribed by Allaah**.**

Preface

Introducing Imaam Ibnul (or Ibn) Qayyim Al-Jawziyyah:

He is Muhammad Bin Abee Bakr Bin Sa'd Bin Hareez Az-Zur'ee, Ad-Dimishqee, Abu 'Abdullaah, known as Ibn Qayyim Al-Jawziyyah, which means the son of the person (his father was a scholar himself and a devout worshipper) who was in charge of the Jawziyyah learning center in Damascus,

He was born on the 7th day of Safar 691HJ/1292C.E.,[4] possibly in

Damascus. At the age of seven, he began to attend the learning circles of twenty five renowned scholars of his times. He excelled in many disciplines including *Tafseer, Hadeeth, fiqh, Usool-ud-deen* (Fundamentals of the *Deen*\ and Arabic language.

Ibn Katheer , as well as other scholars, wrote many good things about his worship and *Thikr.* Even the people of Makkah witnessed his strong devotion in worship when he performed Hajj.

He met Shayekh-ul-Islaam Ahmad Ibn Taymeeyah in 712/1312 and stayed in his company until the death of Ibn Taymeeyah in 728/1328. He was greatly influenced by Shayekh-ul-Islaam but he never copied him, for he was not a blind imitator. While studying with Ibn Taymeeyah, he discovered that he himself had some wrong under-standings adopted by those who do not affirm the meanings of Allaah's Names and Attributes as they came in the Qur'aan and (or) authentic *Sunnah.* He explained his repentance in a great poem known

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The Years are presented first in the Islaamic Hijri calendar (Hj), then it is followed by the corresponding year in the Christian Era (C.E.) This system is adopted throughout the entire book.

as *An-Nooniyyah* in which he exposed and refuted the innovated misconceptions about Allaah and His Names and Attributes which were the product of the scholastic theologians and those who were affected by them. He stood up in support of the principles and beliefs of the *Salaf,* which Shayekh-ul-Islaam spent most of his life defending. He continued his efforts against corrupt beliefs and innovations after the death of Ibn Taymeeyah. He died on the 13th of Rajab, 751/1350.

He had many students including Ibn Katheer (d.774/1373), Ibn Rajab Al-Hanbalee (d.795/1393), Ath-Thahabee (d.748/1347), Ibn 'Abdul Haadee (d.744/1343), Taqiy-ed-Deen As-Subkee (d.756/1355),[5] and . others.

Ibnul Qayyim wrote many works in many Islaamic disciplines which were and still are a major source of enlightenment for *da'wah* workers according to the path of *As-Salaf As-Saalih* (the righteous predecessors). Many of his works were burned by the enemies of the path of the *Salaf* together with many of Ibn Taymeeyah's. All praise is due to Allaah, what remained from their works is a reference for many Muslim scholars and seekers of knowledge. The works of Imaam Ibnul Qayyim are distinguished by:

1. Reliance on evidences taken from the Qur'aan and *Sunnah* explaining them with simplicity aimed at directing the people to take from the Qur'aan and *Sunnah* and warning them from scholastic theological approaches.

2. In any case that he did not find evidence from the Qur'aan and (or) *Sunnah,* he gave precedence of the sayings of the *Sahaabah* over any other saying. He supported this position by eighty one points in his

[5]Mentioned by Ibn Hajar in *Ad-Durar Al-Kaaminah* [Beirut: Lebanon, Daar Ihyaa' At-Turaath Al-Arabi, n.d.], V. 3, p. 64.

great book on the fundamentals of Islaamic Law, *"I'laam Al-Muwaqi'een."*

3. Comprehensibility and extensiveness, excellent research and a thorough coverage of the material related to the subject of interest.

4. His ability to choose and preponderate. Although he was a Hanbalee scholar, he was a follower of the *Daleel* (evidence) even if it was different from the position of his *Math-hab.* He warned against blind following of the *Mathaahib* (Sing. *Math-hab)* if the evidence preponderate a different position from a particular *Math-hab.*[7]

5. A clear understanding of the objectives of the *Sharee'ah.* In fact, his writing excelled over many other works because of this quality.

6. A lively and a beautifully-stimulating style in addressing the problems of the Muslim society.

7. Attractiveness. A style that pleases the heart and mind.

8. Good organization and context.

9. Humbleness, and humility were all apparent in his works.

Ibnul Qayyim died on Wednesday evening, the 13th of Rajab, 751/1350, at the time when the call for *Ishaa'* prayer was being announced. *Salaat Al-Janaazah* was performed on him the next day after *Salaat Ath-Thuhr* at the Umayyad Mosque in Damascus. Many

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I'laam Al-Muwaqi'een, V. 2, pp. 199-282. Published by Maktabat Ibn Taymeeyah, Cairo, Egypt. *Ibid,* and V. 1, pp. 33-35. The *Math-hab* refers to a school of thought.

people attended his funeral and burial. He was buried next to his mother's grave, may Allaah's Mercy be bestowed upon them both.[8]

For a detailed biography, see *Ibn Qayyim Al-Jawziyyah: Hayaatuhu* (his life), *Aathaaruhu* (his works), and *Mawaariduhu* (his resources) [Riyaadh; K.SA, Daar Al-'Aasimah, Riyaadh 1412/1991].

Introduction

Imaam Ibnul Qayyim رحمه الله تعالى said:

"All praise is due to Allaah Who made *Al-Mahabbah (love)* a way to attain the *Mahboob* (the beloved) and Who set obedience and submission to Him as evidence of true love of Him. By *Al-Mahabbah* He stimulated the souls so that they may prefer to seek and achieve all kinds of perfection. Exalted and far above any imperfection is He, Who by virtue of His Ability turns the hearts to *Al-Mahabbah* as He wills, to whom He wills, in detailed and specific measures...High is He above any imperfection, Who Favors the people in *Al-Mahabbah* of Him and those who love His Book and His Messenger (Muhammad*)* above all others, loving them perfectly and completely.

I testify that *La Ilaaha Illallaah* worshipped except Allaah, without a partner or associate, attesting to His *Ruboobiyyah*[9] testifying to His *Wahdaaniyyah* (Oneness), submitting to Him because of my love of Him, conceding to Him in obedience, acknowledging His Bounty, fleeing to Him from my sins and faults, hoping for His Pardon and Mercy, greatly desiring His Forgiveness; clearing myself to Him of having neither a change from one condition to another nor power except by His will; seeking none other than Him as a *Rabb* nor taking other than Him as a Protector and a Trustee; taking refuge in Him, resorting to Him for shelter, desiring no change or deviation whatsoever in my *''Uboodiyyah*[10] to Him.

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[9] *Ruboobiyyah* means that Creation, Commandment, and *Mulk* (Possession, Sovereignty, Kingship, Mastership, etc.) are all exclusively restricted to Allaah, Most High.
[10] ,*Uboodiyyah* is a comprehensive term that asserts the meaning of the *Aayah:*

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ [الفاتحة:٥].

To thee Alone do we worship and You Alone do we seek for Help. [Qur'aan, *Soorat H-faaiihah,* 1:5].

It comprises the slavery of the heart, tongue, and limbs to Allaah. The slavery

OF the heart includes both the *Qawl* (saying of the heart) and *'Amaal* (actions of the Heart). The *Qawl* of the heart is the **belief** *(I'tiqaad)* in what Allaah has informed **about** His Self, His Names and Attributes, His Actions, His Angels, and all that **which**–He revealed in His Book and sent upon the tongue of His Messenger Muhammad ﷺ

The *'Amaal* of the heart include love for Allaah, reliance upon Him, turning to **him** in repentance, fearing Him, having hope in him, devoting the *Deen* sincerely ID Him, having patience in what He orders and forbids, having patience with His decrees and being pleased with them, having allegiance for His pleasure, having tanility for Him and humbling oneself in front of Him, and becoming tranquil with Him.

The *Qawl* (saying) of the tongue is to convey what Allaah has revealed (in the Qur'aan and in the authentic *Sunnah* regarding Himself, His Names and Attributes, **His** Actions, His Commands, His Prohibitions, and all that is related to this *Deen), to* call to it, defend it, to expose the false innovations which oppose it, and to establish its remembrance and to convey what it orders.

The *'Amaal* (actions) of the limbs include the *Salaat* (prayers), *Jihaad,* attending the *Jumu'ah* prayers and the rest of the *Jamaa'aat* (congregational prayers), insisting those who are unable, and acting with goodness and kindness to the action, and other such acts. comprehensive meaning of the *'Uboodiyyah* pertains to its specific type. The people who fall under this type of *'Uboodiyyah* are the believers who obey, love, and sincerely follow the *Deen* of Allaah ﷻ The *'Uboodiyyah* of the Messengers (*alayhimus-salaam):* May Allaah protects them from all kinds of evil) is the very special slavery to Allaah, Most High. None can compete with the Messengers' degree of *'Uboodiyyah* to Allaah.

The second type of *'Uboodiyyah* is the general one in which all creatures in the heavens and in the earth are subdued to Allaah's sovereign Authority and Power; everything is subservient to His Will, and Authority; nothing occurs or ceases to occur except by His leave; His is the Kingdom and He disposes the affairs as He pleases. This type of *'Uboodiyyah* is known as the *'Uboodiyyah of Qahr* Subduing) and *Mulk* (Sovereignty, Kingship, Possession, Mastership, etc.)

I bear witness that Muhammad ﷺ is Allaah's *'Abd* (slave worshipper) and His Messenger, the best of His creation, the trustworthy on His Revelation, His appointed emissary to His *'lbaa^* (mankind and *jinn),* the nearest of creation in access to Allaah, the Most High, amongst them in rank before Him, the one whose intercession before Allaah is most approved, the most beloved of His creation, and the most honorable to Him. He send him as a caller to *Eemaan* (faith), and one who invites to *Al-Jannah,* a guide to Allaah's Straight Path, pursuing His Pleasure and all that is beloved to Him, enjoining every good and forbidding every evil. Allaah raised high his fame, opened his breast[11], removed from him his burden, and brought disgrace and humiliation upon those who opposed his commands. He made an oath by his (Muhammad's ﷺ life in His Clear Book (the Qur'aan)[12]; and added his name to His so that when Allaah is mentioned, he ﷺ is mentioned with Him as, for example, in

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So, the part of the *Aayah* signifying **"You do we worship"** asserts the adherence to the four principles of the *'Uboodiyyah:* 1) The sayings of the heart, 2) the actions of the heart, 3) the sayings of the tongue, and 4) the actions of the limbs. The other part, **"You Alone do we seek for Help,"** stresses the fact that the believer must ask Allaah alone to help him establish the *'Uboodiyyah* and succeed in executing all what it requires. [See Ibnul Qayyim's *Madaarijus-Saalikeen* (Beirut, Lebanon: Daarul-Fikr, checked by Muhammad Haamid Al-Fiqi, n.d.), V. 1, pp. 100-101;105 (with a slight adaptation)].

See *Soorat Ash-Sharh* (94).

In Allaah's saying:

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ [الحجر، ٧٢]

Verily, by your life [O Muhammad ﷺ, **in their wild intoxication, they were wandering blindly.** [Qur'aan, *Soorat Ai-Hijr,* 15:72).

The *Khutab,*[13] *Tashahhud* (in prayers), and *At-Ta'theen* (calling A*thaan)...*

Allaah sent him (Muhammad ﷺ) at the time when there was a break in the series of Messengers, guiding therewith to the most right of paths and clearest of ways. (Allaah) made obligatory upon the *'Ibaad* to love and obey him ﷺ and to respect him and fulfill his due rights. He [Allaah] closed all the paths that lead to *Al-Jannah* and did not open them to anyone except through his **(** ﷺ **)** path. There is no hope [for anyone] to gain the abundance in reward nor safety from severe torment except for those who follow him on his path. No worshipper will have true faith till he loves him (Muhammad ﷺ more than himself, his children, his father and all mankind.[14] So, may the *Salaat* **AND** abundant *Salaam* of Allaah and that of His angels, prophets, messengers, and all of the believers in Allaah be upon him...[and may n also be] upon his good family and pure companions.

It proceeds then that Allaah, entitled to all majestic praise and sanctified are His Names (above any imperfection), Who made the hearts *Aw 'iyah* (أوعيـة),[15] the best are those that hold what is good and right,[16] and the most evil are those that retain wrong and corruption.

Khutab (Sing. *Khulbah):* Religious speech conducted on *Jumu 'ah,* 'Eed, etc. 'The origin of this statement is in the *hadeeth* of Anas Bin Maalik 4& which is reported in Al-Bukhaaree and Muslim. See *Saheeh Al-Bukhaaree,* V. *I, Hadeeth* 13&14. *Aw'iyah* (Sing, *wi'aa"),* literally: "Containers that hold something." The verb **wa** *'iyah* means to know, understand, become aware and retain. [See Ibn Manthoor's *Tahlheeb Lisaan Al-'Arab* (Beirut, Lebanon: Edited under the supervision of A. Muhna, DaaruI-Kutub Al-'Ilmiyyah, 1413/1993)]. *Tawheed,* piety, and good deeds.

He gave *Al-Hawaa* power over the hearts and put them to the test *o* opposing it (i.e. *Al-Hawaa)* in order that through such opposition the hearts may attain the abode of *Al-Jannah.*

The hearts which are not suitable for *Al-Jannah,* due to their following of *Al-Hawaa,* deserve a Fire, blazing fiercely (Hell). He made Al *Hawaa* the composite *of An-nafs Al-Ammaarah bis-soo',* its strength and nourishment. It is the *Daa'* (disease) of *An-nafs Al~ Mutma'innah*[19] and its cure lies in opposing it. Then Allaah ﷻ made it obligatory upon his *'Abd* within this short period [of life]-which is no more than an hour in a single day if compared to that of the Hereafter, or it is like the wetness stuck to the finger when dipped in one of the oceans [20] ~ to disobey *An-nafs Al-Ammaarah,* oppose its

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[17] Polytheism, crime and sinful deeds.

[18] *'An-nafs Al-Ammaarah bis-soo* النفس الأمارة بالسوء: The self that is inclined to evil mentioned in the saying of Allaah

تبارك وتعالى:

إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّىٓ [يوسف، ٥٣].

Verily, *the [human] self is inclined to evil,* except upon **whom** my *Rabb* **bestows His Mercy** [on whom He wishes]. [Qur'aan, *Soorat Yoosuf,* 12:53]. The self with complete rest and satisfaction described in the saying of Allaah

يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ﴿٢٧﴾ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾ فَٱدْخُلِى فِى عِبَٰدِى ﴿٢٩﴾ وَٱدْخُلِى جَنَّتِى ﴿٣٠﴾
[الفجر، ٢٧-٣٠].

[It will be said to the pious]: "O [you] *the one in* [complete] *rest and satisfaction:* **Come back** to your *Rabb,* **well-pleased** [yourself] and **well-pleasing unto Him! Enter** you, then, **among My** honored slaves, **and enter My** *Jannah\"* [Qur'aan, *Soorat Al-Fajr,* 89:27-30).

[20] Referring to the Prophet's ﷺ saying:

"والله ما الدنيا في الآخرة إلا مثل ما يجعل أحدكم إصبعه في اليم فلينظر بم يرجع." -[أخرجه مسلم والترمذي].

"By Allaah, this world [is so insignificant in comparison] to the Hereafter that if one of you should dip his finger in the ocean and then he should see as to what has stuck to it." [Saheeh Muslim, V. 4, *Hadeeth* #6843 and At-Tirmithee,]

Hawaa, prevent it from its lusts which would cause its own destruction it takes hold of it and keeps it from becoming dependent upon its pleasure, so that it may gain its full and ample share from His reward ad honor...and enjoy later [in the Hereafter] many times as much as it IMS abandoned for Allaah's sake now [in the life of this world]. Order t to fast [abstain] from His prohibitions so that its fast breaking occurs refore Him on the Day it will meet Him. Tell it that most of the day of fasting has gone and that the Eed whereon the meeting will occur is getting closer lest long ages pass by delaying it...

Get it *(An-nafs Al-Ammaarah)* ready for a great affair and a momentous situation; save for it such things as no eye had ever seen, aa ear has ever heard of, and nobody has ever even imagined from everlasting delights.[21] His [Allaah's] most perfect Wisdom

necessitated that it would not attain the delights of the Hereafter except by the way of discomfort, fatigue, and all kinds of disliked and undesirable things. It would not cross to [these delights] except over the bridge of hardship and toil. Allaah surrounded [His delights] by all kinds of disliked things[22] sheltering it from the despicable low souls which prefer vice and low acts. The lofty and high-aspiring souls set to work briskly, mounting the "backs" of determination reaching the most noble objective.[23] They responded to the caller *of Al-Habeeb* Allaah, the Beloved) when He pronounced to them (in the *Athaan):*

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[21] Referring to the bliss in *Al-Jannah.*

[22] The Prophet (ﷺ) said in the *hadeeth* that was narrated by Abu Hurairah

عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال "حجبت النار بالشهوات وحجبت الجنة بالمكاره".

*'The (Hell) Fire is surrounded by all kinds of desires and passions, while Al-**Jannah** is surrounded by all kinds of disliked undesirable things." [Saheeh Al-Bukhaaree,* V. 8, *Hadeeth* #494.] The most noble delight is to see Allaah in the Hereafter.

حي على الفلاح hasten to achieve success [in this life] and an endless delight and happiness in the Hereafter. They gave themselves willingly and generously to earn His Pleasure; they continued their journey to Him in the morning and the evening, and upon their arrival they commended the way and the timing of their journey, [it is said in a proverb]:

" إنما يحمد القوم السرى عند الصباح."

At daybreak, the party praise night-journeying.

They became somewhat tired after which they found a long rest; they abandoned the low and they received a great substitute; they put the fleeting joy [of this life] and the praiseworthy end in the balance of reasoning and the difference became apparent to them. They found that it is of paramount lightwittedness of the mind to sell the endless good-" life in the everlasting abode of delight for the pleasure of an hour whose lust will end and its wretchedness remains. Yes! It is quite certain that if one day of the days of pleasure preoccupies the 'Abd from the beginning to the end of his life, it would be like a summer cloud that clears off bringing forth little [rain] and like an imaginary form or thing that visits one in sleep, by the time it arrives it is about to leave! Allaah تعالى said:

أَفَرَءَيْتَ إِن مَّتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ ﴿٢٠٦﴾ مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ

[الشعراء: ٢٠٥-٢٠٧].

Tell Me, if We let them enjoy for years, and afterwards comes to them that [punishment] **which they had been promised! All that which they used to enjoy shall not avail them!** [Qur'aan, *Soorat Ash- Shu'araa',* 26:205-207],

The one who attains what he had hoped for of Allaah's reward, it is as **if** nothing of evil, arousing from the things which he feared or was *wary of,* has ever touched him during his entire life. In this regard, Umar Bin Al-Khattaab used to quote the following poem:

كأنك لم توتر من الدهر مرة   إذا أنت أدركت الذي أنت طالبه

It is as if you were not touched even once by evil,
once you had attained that which you were seeking.[24]

[24] The end of Ibnul Qayyim's introduction which is taken from his book *Rawdatul-Muhibeen wa Nuzhatul-Mushtaaqeen* (Lit. "The Beautiful Garden of the Lovers aid the Pleasent Stroll of the Longing") with a slight adaptation. Ibnul Qayyim took this book when he was on a journey away from home and from his library, as he said in his introduction (p. 28).

THE DISPRAISE OF *AL-HAWAA*

Al-Hawaa is the inclination of the self to a thing. Its هوي verb is *Hawiyah* (past tense), يـــهوى *Yahwaa* (present tense) and *Hawan* (infinitive). As to .هــوى *Hawaa* and يهوي,,they mean "fell down" and "falling down," respectively, and the infinitive is الهوي *Al-Huwiyyu* with the movement at the end being a *dhammah,* a vowel point for *u.*

Al-Hawaa also refers to the beloved. A poet said:

إن التي زعمت فؤادك ملها   خلقت هواك كما خلقت هوى لها

The one who took your heart, who is for her?
She was created to be your beloved as you were created to be hers![26]

It is said that: "Such and such [a man] is the *Hawaa* [the beloved] to such and such [a woman], and that she is his *Hawaa* [beloved]."

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[25] Chapter Twenty Nine of *Rawdatul-Muhibeen wa Nuzhatul-Mushtaaqeen.*

[26] The poet exaggerates the state of love between them.

Most often *Al-Hawaa* is used to describe the blameable inclination of the self [in its love and desires], as Allaah تعالى said:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾ [النازعات: ٤٠-٤١]

But as for him who feared standing before his *Rabb,* and retrained himself from impure evil desires, and lusts. Verily, *Al-Jannah* will be his abode. *[Qur'aan,Soorat An-Naazi'aal,* 79:40-41].

It has been called *Hawaa* because it throws down its follower. Its use may also be restricted to describe the praiseworthy desire and love, part of which is the saying the Prophet ﷺ:

"لا يؤمن أحدكم حتى يكون هواه تبعا لما جئت به"

"None of you is a true believer until his <u>*Hawaa*</u> *is in accordance with What I have brought forth."* [27]

It is recorded in the *Saheehain*[28] from the narration of 'Urwah Bin Az-'Zubair رضي الله عنه, who said:

Shaykh Muhammad Naasir-ud-Deen Al-Albaanee, may Allaah protect him, said: The *Isnaad* (chain of narration) of this *hadeeth* is weak because of the status of weakness of Nu'aim Bin Hammaad (a narrator). See Shaykh Al-Albaanee's comments *on Al-Tabreezee's Mishkaatul Masaabeeh* [Beirut, Lebanon: AI-Maktab Al-Islaamee, 1405/1985], V. l,p. 59. Al-Haafith Ibn Rajab observed another cause of weakness of this *hadeeth* in his commentary on An-Nawawee's authentication of the same *hadeeth.* [See Ibn Rajab's *Jaami' Al-'Uloom wal Hikam* (Beirut, Lebanon; Muassasatur-Risaalah, checked by Shu'ayeb Al-Ama'out and Ibraaheem Baajis, 1412/1991], V. 2, p. 394.

حدثنا هشام عن أبيه (عروة بن الزبير) قال كانت خولة بنت حكيم من اللائي وهبـــن أنفســـهن للنبي صلى الله عليه وسلم فقالت عائـــشة أما تـــستحي المرأة أن تهـــب نـــفسها للرجل فلمـــا نزلت { تُرْجِي مَن تَشَآءُ مِنْهُنَّ } [الأحزاب، ٥١]، قلت يا رسول الله ما أرى ربك إلا يسارع فـــي هواك.

"Khawla Bint Hakeem was one of those ladies who presented themselves to the Prophet ﷺ for marriage. 'Aa'ishah said: 'Doesn't a lady feel ashamed for presenting herself to a man? But when the *Aayah:*

{ تُرْجِي مَن تَشَآءُ مِنْهُنَّ } [الأحزاب، ٥١].

"[O Muhammad] **You may postpone** [the turn of] **any of them** [your wives] **that you please."** [Qur'aan, *Soorat Ai-Ahzaab,* 33:51] was revealed, 'Aa'ishah said. 'O Allaah's Messenger! ﷺ don't see but that your *Rabb* hastens in your *Hawaa.*[2]

And in the story of the captives of the battle of Badr,'Umar lbn Al-Khattaab رضي الله عنه said:

" فهوي رسول الله صلى الله عليه وسلم ما قال أبو بكر ولم يهو ما قلت"-وذكر الحديث.

[28] *Saheehain:* Referring to the two books of *Hadeeth, Saheeh Al-Bukhaaree* and *Saheeh Muslim.* The word *Saheeh* means authentic.

[29] That is making available to you what you want without delay and bringing down what you like and love. [See *Fathul Baaree* by Al-Haafith Ibn Hajar Al-'Asqalaanee (Cairo, Egypt: Daar Ar-Rayyaan, Cairo, 1407/1987)], V. 8, p. 386. The *hadeeth* is collected by Al-Bukhaaree and Muslim. [See *Saheeh Al-Bukhaaree,* V. 7, *Hadeeth* #48.]

The Prophet ﷺ ***Hawiyah* (liked) what Abu Bakr** said[30] (i.e. **He was** inclined to the position of Abu Bakr regarding the fate of he captives) and didn't like what I said." Then he concluded the *hadeeth.* In the *Sunan*[31] a bedouin asked the Prophet ﷺ "I came to you asking about *Al-Hawaa."* He ﷺ replied:

"المرؤ مع من أحب"

"Everybody ***will be with those whom*** *he loves."*[32]

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[30] The Prophet ﷺ consulted with Abu Bakr and 'Umar Bin Al-Khattaab, *Radyallaahu 'Anhuma* (may Allaah be pleased with both of them), regarding the fate of the captives from the *Mushrikeen* (Polytheists) following the battle of Badr (90 **miles** south of Madeenah) which took place on the 17th of Ramadaan, the 2nd year of Hijrah (623 C.E.). The position of Abu Bakr *(Radiyallaahu 'Anhu)* was to release of the captives after getting a ransom from them to be used to strengthen the Muslims 'Umar's position was to kill them. Allaah's Messenger ﷺ approved the opinion of Abu Bakr Then Allaah evealed to the l(ﷺ)net ﷺ that he should not have taken prisoners until the force of the disbelievers has been crushed. 'See *Saheeh Muslim, V.* 3, *Hadeeth* #4360.]

[31] Sunnan (Sing. *Sunnah)* refers to the collections *of Ahaadeeth* (Sing. *Hadeeth)* by renown *Hadeeth* scholars. Most Famous of the *Sunan* are: *Sunan At-Tirmithee, Sunnan Abu Daawood, Sunan An-Nasaa 'ee, and Sunan Ibn Maajah.* Together with Saheeh *Al-Bukhaaree and Saheeh Muslim* the collection is known as *Al-Kutub As-Sittah* (The Six Books of *Hadeeth).* Some consider *Imaam* Maalik's Al-Muwatta as one of the Six Books instead of that of *Ibn Maajah.* The story of the bedouin is reported in *Sunan At-Tirmithee* and At-Tirmithee said it is *Hasan Saheeh* (good-authentic). AI-Albaanee said it is authentic as in *Saheeh Al-Jaami'* #6689.

[32] That is in *Al-Jannah.* The Prophet's ﷺ saying, "Everybody will be with those whom HE loves" is also confirmed by Al-Bukhaaree and Muslim. [See *Saheeh Al~ bukhaaree,* V. 8, *Hadeeth* #189.]

Therefore, *Al-Hawaa* is the inclination of the natural disposition towards what suits it. Such an inclination is created in man to secure his existence. If it had not been for his inclination to food, drinks, and marriage, he would have not eaten, drank, or married. Thus, *Al-Hawaa* instigates him towards what he wants just as *Al-Ghadhab* (anger) averts from him what may hurt him. Generally, therefore, *Al'Hawaa* should not be dispraised nor is it to be absolutely praised just as anger is not to be generally blamed nor is it to be absolutely commended. What is blameworthy is the exaggeration in both kinds *(Al-Hawaa & Al-Ghadhab),* and what exceeds the limits in attaining the beneficial and in warding off the harmful.

Since, for the most part, the one who obeys his *Hawaa,* lust, and anger does not abide by the limit of good exploitation, an unrestricted dispraise *of Hawaa,* lust, and anger is [normally] stated due to the generally predominant harm [arousing from exceeding the limits in these matters]. In fact, it is rare to find someone who seeks to achieve a just position regarding these matters and sticks to it, just as it is rare, in every respect, to find in [people's] attitudes the balanced attitude. Inevitably, there must be a predominant influence upon [a person's] attitude by one of his company and in a certain manner. So, for a sincere adviser to be keen about "adjusting", in every respect, the powers of desire and anger are rather unfeasible except in the case of some individuals of this world. That is why Allaah did not mention *Al-Hawaa* in His Book [Al-Qur'aan] except that he dispraised it. Similarly it was not referred to in the *Sunnah* except in the cases where it was restricted [to the intended objectives] as in the case of the Prophet's saying:

" لا يومن أحدكم حتى يكون هواه تبعا لما جئت به."

None *of you is a true believer until his Hawaa is in accordance with what I have brought forth."* [23]

It is said that Al-Hawaa is a hidden trap that one must not feel secure from Ash-Sha'bee[34] said: "It is called *Hawaa* because it throws down its' adherent." In its general and unrestricted meaning, it demands ready pleasure without thinking about the outcome. It incites the immediate obtainment of lusts even though it is, sooner or later, the cause of greater sufferings. This life has an outcome before that of the Hereafter, and *Al-Hawaa* blinds its follower from giving notice to this

Man's Muroo 'ah, [35] religion, and rationalism all forbid the pleasure whose outcome will be painful and prohibit lust whose legacy is sorrow and regret, each telling the self when it desires [pleasure and lust], "Don't do it!" The self would obey the winner.[36] Don't you see because of the weakness of the rationalistic restraint in a child, he prefers what he desires even though it may lead to his own destruction. On the other hand, the one who does not abide by the *Deen* prefers and

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[33] *Its Isnaad is* weak as discussed in Ftn.27.

[34] Ash-Sha'bee, 'Aamir Bin Sharaaheel, Abu 'Amr Al-Hamadaanee (21 (or 28)-105/642(650)-724), the *Imaam,* trustworthy, and renowned *Faqeeh* (jurist). He met ft* Ibn Abee Taalib 4& and prayed behind him. He reported *Ahaadeeth* from Sa'd Ali Abee Waqaas, Abu Hurairah, Abee Sa'eed, 'Aa'ishah, Ibn 'Umar and others from the *Sahaabah* رضى الله عنهم.

[35] *Muroo'ah:* Moral goodness, comprising all virtues, especially manliness, valor, generosity, sense of honor, etc.

The winner in the struggle between the call for prohibition by *Muroo'ah, religion*, or rationalism and the self's inclination

likes what he desires even if it would lead to his destruction in the Hereafter because of the weakness in compliance to the *Deen 's* prohibitive code. The one who does not respect his *Muroo 'ah* prefers what he likes even if he injures [or shatters] or even loses his *Muroo 'ah* because of the weakness in adhering to its prohibitive code. What place does this hold in comparison with the saying of Ash- Shaafi'ee[37] رضي الله عنهم : "If I knew that cold water would injure my *Muroo 'ah,* I would not drink it."

Since man has been distinguished from other forms of creation by being subjected to the trials *of Al-Hawaa,* and because at all times he encounters all kinds of events and occurrences, two references of judgment have been established in order to deal with him: The *Deen* and reasoning. He is always commanded to refer all *of Al-Hawaa* related incidents to these judges *[Deen* and reasoning] and to submit to their ruling. He should train himself to ward off *Al-Hawaa* whose consequences are safe in order to train himself to abandon *Al-Hawaa,* which have harmful consequences.

Let the reasonable person know that lust addicts reach a state in which they do not find pleasure therein. Yet, they are unable to give it up, because it becomes to them like an indispensable form of living.

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[37] *Imaam Ash-Shaafl'ee:* (150/767-204/820): Muhammad Ibn Idrees Ash-Shaaf'ee,

was born in Ghazza, Palestine, and traveled to Al-Madeenah in his youth to study under *Imaam* Maalik. He also studied in 'Iraaq under *Imaam* Muhammad Ibn al-Hassan, the famous student of *Imaam* Abu Haneefah. Imaam Ash-Shaafi'ee holds the distinction of being the first *Imaam* to systematize the principles of Islaamic Law or *Fiqh* (Jurisprudence).

That is why you see the alcoholic and *Al-Jimaa'*[38] addict does not reach one-tenth of the enjoyment achieved by those who sometimes infrequently drink[39] or engage in *Al-Jimaa'*. However, it is the habit which requires that of him. Consequently, he drives himself into destructive paths to attain what is demanded by the habit. Had he been relieved from the *Rayn*[40] *of Al-Hawaa,* he would have known that he was miserable wherefore he anticipated happiness, depressed wherefore he thought he was glad, and in pain wherefrom he sought pleasure. He is like a bird that was deceived by a grain of wheat, neither he was able to get it, nor he was able to free himself from the trap he got caught in. So, if it is asked: "How could a person who fell in *Al-Hawaa* free himself from it?" The response is: "By the help and success granted by Allaah, he will be able to liberate himself from *Al-Hawaa* by holding to the following matters:

1. A determined free will: having a vigilant care and sense of honor for himself, jealously protecting it.

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[38] *Al-Jimmao ':* Legal sexual intercourse between a man and his wife.

[39] Islaam prohibits all forms of intoxication. The evil associated with alcoholic drinks is much greater than the little enjoyment that may be felt by few drinks. In fact the few drinks demand more of it until the person feels high. Then the demand grows to reach a state higher than with his first one. Addiction slowly creeps to destroy the drinker's life and in many cases his family. Allaah; said:

يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ [البقرة: ٢١٩]

They ask you [O Muhammad ﷺ.**concerning alcoholic drink and gambling. Say: "In them is a great sin, and** [some] **benefit for men, but the sin of them** is **greater than their benefit."** *[Qur'aan,SooratAl-Baqarah,* 2:219].

[40] *Rayn:* Much dirtiness from rust, or simply, dirt, filth, etc.

2. A dose of patience making himself endure the bitter taste of the moment (i.e. the time his *Hawaa* is active).

3. Strength and self-determination that encourages him to drink that dose [of patience]. His courage is a moment of forbearance, and the best of living attained by an *'Abd* is through his perseverance.

4. Being aware of the splendid impression of the outcome and the cure achieved by that dose [of perseverance].

5. Being aware of the pain that exceeds the pleasure arising from following his *Hawaa.*

6. Keeping his good standing before Allaah and in the hearts of Allaah's *'Ibaad.* Certainly this is better and more beneficial to this than taking pleasure in following his *Hawaa.*

7. Preferring the joy of *'Iffaah*[41] and its honor and sweetness over the pleasure of disobedience and wrong-doing.

8. Having delight in overcoming his enemy and driving him away disgraced in his rage, grief, and worry, being unable to get hold of him as he wishes. In fact, Allaah: loves for His *'Abd* to abandon and enrage his enemy as He has said in his noble Book:

وَلَا يَطَـُٔونَ مَوۡطِئٗا يَغِيظُ ٱلۡكُفَّارَ وَلَا يَنَالُونَ مِنۡ عَدُوّٖ نَّيۡلًا إِلَّا كُتِبَ لَهُم بِهِۦ عَمَلٞ صَٰلِحٌۚ [التوبة: ١٢٠].

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41 *'Iffah:* **Abstinence** from what is unlawful and base, virtuousness and decency.

Nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness.
[Qur'aan,SooratAt-Tawbah. *9:120].*

لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ [الفتح:٢٩].

***That He may enrage the disbelievers with them** (i.e. the* Sahaabah).
[Qur'aan, Soorat Al-Falh, *48:29].*

وَمَن يُهَاجِرْ فِي سَبِيلِ ٱللَّهِ يَجِدْ فِي ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً [النساء:١٠٠].

***He who emigrates** [from his home] **in the Cause of Allaah, will find on earth many dwelling <u>places</u> and plenty to live by.** [Qur'aan,* Soorat An-Nisaa'. *4:100],*

Which means, "A place where he abandons and assails the enemies of Allaah." The sign of true love is to enrage the enemies of the Beloved and to forsake them.

9. Contemplating the fact that he has not been created to [be a slave of] Al-Hawaa, *but that he has been prepared for a great task that will not be achieved unless he disobeys his* Hawaa, *as it was said:*

قد هيأوك لأمـــر لو فطنـــــت لـــه فاربأ بنفسك أن ترعى مع الهمل

Indeed they have prepared you for a task such that if you are aware of it (i.e. its importance and great outcome), then you would hold yourself above giving respect to the negligent.

***10.** That he should not choose for himself a state such that the unintelligible animal is better than him. Indeed the animal is able by means of his natural instincts to distinguish between beneficial and*

harmful situations, preferring the beneficial above the harmful. For the same purpose, man has been endowed with the faculty of reason. If he does not differentiate between what hurts or benefits him, or, in the case he realizes this but prefers what is harmful to him, then the status of an unintelligible animal is better than his. The evidence for this lies in the fact that an animal takes a share of enjoyment in the taste of food, drinks, and sexual relations that is not attainable by man, and that it lives a comfortable life free from thought and worry. Hence it is driven to its slaughtering place preoccupied with its lusts[42] due to the lack of knowledge about the consequences.

Man will not procure the same damage done to the animal because of the intensity of the preoccupying thought, and the weakness of the used male organ, and so forth. Had the attainment of what is desired been a virtue, the right of man, who is the pure extract of the world, to it would have not been diminished while making it abundant to the animals. In the augmentation of man's share of reasoning, knowledge, and cognition is a substitute for that (i.e. animalistic lust).

11. Let him lead his heart through the consequences of *Al-Hawaa* and contemplate:

- How many virtues were missed because of his disobedience? And how much *Ratheelah* (vices) did it make him commit?
- How many meals became inaccessible because of few meals?
- How often a pleasure caused the loss of many?
- How often did a desire break a rank, lower a head, [3] render a good reputation bad, inherit blame, leave behind it humiliation and dishonor that water cannot wash away. Yet, the eye of the follower *of Hawaa* is blind!

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[42] Eating, drinking, etc

[43] By reason of abasement

12. The intelligent person should imagine the attainment of his desire, his condition after his wish was fulfilled, what did he miss, and what occurred to him?

أفضل الناس من لم يرتكب سببا حتى يميز لما تجنى عواقبه

Most excellent of people is the one who does not embark upon a means to accomplish something[44] until he distinguishes (the evil) that may be incurred by its consequences.

13. The intelligent person should really imagine what would the situation of another person be after he fulfills his desire then think of himself as being in the same standing. Indeed, the judgment respect of a thing is the same as respecting the like.

14. He should give a thought as to what his self really demands from him regarding the thing he desires. He should then question his *Deen* and rationale about it, they will inform him that it is nothing.

'Abdullaah Ibn Mas'oud[45] said: "If anyone of you admires a woman, let him remember *Manatinaha..."*

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[44] And then regrets it.

[45] 'Abdullaah Bin Mas'oud, the honorable companion who accepted Islaam early when Faatimah (the daughter of 'Umar Ibn Al-Khattaab 4») and her husband became Muslims. He was the first to openly recite the Qur'aan in Makkah. The *Mitshrikeen* harmed him for his recitation. He prayed to the first *Qiblah* (Al-Quds, Jerusalem) and to the second and last *Qiblah* (Makkah). He migrated twice, once to *Abyssinia* (the first migration) and the second to Al-Madeenah. He attended the battle of Badr, Uhud and all the other confrontations with the *Mushrikeen.* The Khaleefah 'Umar Ibn AI-Khattaab assigned him to teach Islaam to the people of *Al-Khoofah* in 'Iraaq. Later 'Uthmaan ^ called him to Al-Madeenah where he died in

15. He should keep himself far from the humiliation *of Al-Hawaa* because whenever someone obeys his *Hawaa* he will sense disgrace within himself. He should not be deceived by the force, assault, and pride of the followers of *Al-Hawaa,* for they have the most lowly internal character of men; they have mustered both arrogance and humiliation.

16. He should compare the safety of *Deen,* honor, and property, and rank to the attainment of the desired pleasure. He will not find any suitability whatsoever between them. Thus he should be aware that he is from the most ignorant of men if he would trade this *(Deen,* honor, property, rank, etc..) for that (i.e. *Hawaa).*

17. He should keep himself far from being under the subdual of his enemy, the *Shaytaan,* who, if he sees the *'Abd* in a state of weak determination and motivation and having an inclination towards his *Hawaa,* he would eagerly hope to overcome and possess him and control him with the bridle of *Al-Hawaa* leading him wherever he wants. And whenever he senses in him a strong determination, self-

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the year 32/654. He was known for his great knowledge in Qur'aan and its *Tafseer.* The Prophet ﷺ attested to 'Abdullaah's knowledge.

[46] That is when he is inclined by his desire and lust to indulge in an unlawful act with her, let him remember something that may turn off his desire, like *manatinaha:* all forms of her menses and the odor associated with that. [I asked Shaykh Muhammad Bin Saalih Al-'Uthaymeen about this explanation of Ibn Mas'oud's saying and, *alhamdulilaah,* he affirmed it.]

honor, and high motivation, he would not hope to get hold of him except secretly and by the way of deceit or circumvention.[47]

IS. He should realize *that Al-Hawaa* does not associate with any affair except that it corrupts it. If it gets to the knowledge, it causes him to go to *Bid'ah* and *Dhalaalah^* and its follower will become from amongst *Ahlul Ahwaa'*[*9] If it affects *Al-Zuhd*[50], it will lead its adherent to *Ar-Riyaa* '[51] and to stand in opposition to *As-Sunnah.*[52] If it gets in a legal judgment, it leads its follower to injustice and hinders

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[47] Especially at times of unawareness. 'Abdullaah Bin Mas'oud said: "You are at a time when the truth leads *Al-Hawaa* and there shall come a time when *Al-Hawaa* will lead the truth. So, we seek refuge in Allaah from that time to come." [See *Al-Jaami' li Ahkaam Al-Qur 'aan* by Al-Qurtubee (Beirut, Lebanon: Daarul-Kutub Al-•Ilmiyyah, 1413/1993), V. 19, p. 135.]

[48] Deviation from the right path.

[49] *Ahiui-Ahwaa'* (The People of Corrupt Desires): The people who follow concepts of belief and methodologies of understanding and practices deviating from the right path, or from the truth, thus following their [corrupt] desires. [Some of their qualities are presented in the Appendix],

[50] *Zuhd:* To lead a pious life devoted to Allaah taking the least that is sufficient of the lawful things of life. It does not mean to abandon lawful means of earning, property, children, etc., nor exaggerating in performing acts of worship. [See a discussion on this subject in the Appendix],

[51] *Ar-Riyaa':* Showing off, and not doing an action solely for the sake of Allaah.

[52] Mystic *Sufism* adopted ways of *Zuhd* that stand in direct opposition to the guidance of the Prophet's *Sunnah.* [See the Appendix under *Zuhd],*

him from the truth. If it gets to the division of *Al-Qismah,*[53] it changes from a just into an unjust division. If it gets to the decisions of *Wilaayah*[54] and *'Azl*[55] it leads its adherent to commit treason against Allaah and against the Muslims whereby he puts in charge or removes from duty according to his *Hawaa.* If it enters into worship it will deviate him from obedience and means of closeness [to Allaah]. Thus it associates not with anything but renders it corrupt.

19. He should realize that there is no way for the *Shaytaan* to come in upon the son of Adam except from the gate of his *Hawaa.* He goes around him trying to find how to invade him so that he renders his heart and deeds corrupt. The only means of entrance he finds is that of *Al-Hawaa,* and so he creeps along with it like poison creeping in the body.

20. Allaah ﷻ has made *Al-Hawaa* an opposite to what He has revealed to His Messenger. He has made its following directly opposite to the following of His Messengers, and He classified mankind into two groups: The followers of Revelation and the followers of *Al-Hawaa,* And this is found in many places in the Qur'aan, as in His saying:

فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ [القصص: ٥٠].

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[53] *Al-Qismah:* Generally it refers to the division of property, shares, booties, profits, etc. In the Qur'aan it refers to the division of the deceased's property in accordance with the laws of inheritance.

[54] *Wilaayah:* Appointing a person in charge of an office or an authority over a thing (town, district, country, province or the like).

[55] *'Azl:* Removal of someone from his office or exercise of authority.

And if they answer you not (i.e. do not follow the doctrine of *'awheed,* nor follow you), **then know that they only follow *AJtwaa'ahum*** (i.e. their evil inclinations: lust, desire, etc.). [Qur'aan,
Soorat AI-Qasas, 28:50].

وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُم بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

[البقرة، ١٢٠].

And if you [0 Muhammad ﷺ **were to follow their** [Jews and Christians] **desires after what you have received of Knowledge** (i.e. Qur'aan), **then you would find neither a *Waliy*** [protector or guardian] **nor any helper against Allaah.** [Qur'aan, *Soorat Ai-Baqarah. 2*\ 120]. And there are other *Aayaat* of similar meaning.

21. Allaah ﷻ likened the followers of *Al-Hawaa* to the most contemptible animals in form and in concept. Sometimes He compared them to a dog, as in His saying:

وَلَٰكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ

[الأعراف، ١٧٦].

But he clung to the earth and followed his own vain desires. So his description is the description of a dog: If you drive him away, he lolls his tongue out, or if you leave him alone, he [still] **lolls his tongue out.** [Qur'aan, *Soorat Al-'Araaf,* 7:176].

Sometimes He compared them to wild donkeys:

{كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِن قَسْوَرَةٍ ﴿٥١﴾} [المدثر، ٥٠-٥١].

As if they were frightened [wild] **donkeys. Fleeing from a hunter, or a lion, Or a beast Of prey.** [Qur'aan, *Soorat At-Muddaththir,* 74:50-51].

Sometimes He changed their forms into that of monkeys and pigs.

22. The one who follows *Al-Hawaa* neither deserves to be obeyed, nor to be an *Imaam* or to be followed, because Allaah ﷻ removed him away from *Imaamah* (leading as an *Imaam)* and forbade obedience to him. As **to his** removal, it is because Allaah ﷻ said to His *Khaleel*[56]

Ibraaheem:

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِن ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ [البقرة: ١٢٤].

"Verily, I am going to make you a leader (Prophet] of mankind."
[Ibraaheem] said: **"And of my offspring** [to make leaders]." [Allaah] **said: "My Covenant includes not** *Ath-Thaalimeen (polythe'ists* and **wrong-doers)."** *[Qur'aan Soorat Al-Baqarah,* 2:124).

Which means that "My Covenant regarding *Imaamah* (Prophethood, leadership, etc.) does not include a *Thaalim* (polytheist and wrongdoer}." Anyone who follows his *Hawaa* is a *Thaalim* as Allaah said:

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُم بِغَيْرِ عِلْمٍ [الروم: ٢٩].

Nay, but those who do wrong follow their own *Ahwaa'ahum*
Without knowledge. [Qur'aan, *Soorat Ar-Room,* 30:29].

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[56] *Khaleel,* i.e. Allaah's ***Khaleel:*** The one whom Allaah has distinguished by love and honor. Ibraaheem *Al-Khaleel* is Prophet Ibraaheem whom, **like Prophet Muhammad ﷺ Allaah has** distinguished by love **and honor.**

The prohibition to obey the follower of Al-Hawaa *because of Allaah's saying:*

وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا ﴿٢٨﴾ [الكهف:٢٨].

And obey not him whose heart We have made heedless of Our Remembrance, one who followed his* Hawaa *and whose affair [deeds] has been lost. *[Qur'aan,* Soorat Al-Kahf, *18:28],*

23. Allaah ﷻ has made the one who follows Al-Hawaa *at the same rank as that of the image-worshipper. He said in two places of His Book:*

أَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ [الفرقان:٤٣].

Have you *[O Muhammad ﷺ* ***seen him who has taken as his* Ilaah *[god] his own* Hawaa?**[57] {Qur'aan,Soorat Al-Furqaan, *25:43].*

Al-Hasan[58] *commented: "He is the hypocrite; there is nothing that he desires except that he follows it." He also said: "The hypocrite is a slave of his* Hawaa: *there is nothing that he desires except that he commits it."*

24. *Verily,* Al-Hawaa *is the* Hithaar[59] *of Hell-Fire which surrounds it, he who walks across it will fall in Hell, just as the Prophet ﷺ said in the* hadeeth *reported in* As-Saheehain:

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[57] *The other place is in* Soorat Al-Jaathiyah 45, Aayah 23.

[58] *Al-Hasan Al-Basree* رحمه الله *is Al-Hasan Bin Abee Al-Hasan and his name is Abee Al-Hasan Yisaar Al-Basree Al-Ansaaree, born in Al-Madeenah (21/642). A learned Faqeeh, devout, and respected scholar. He died in Basra in 110/728.*

[59] Hithaar: *Anything forming a barrier, an obstruction, a partition, or a fence.*

قال رسول الله صلى الله عليه وسلم "حفت الجنة بالمكاره وحفت النار بالشهوات." [رواه البخاري ومسلم واللفظ لمسلم].

"Al-Jannah is surrounded by all kinds of disliked and undesirable things, while the Fire (Hell) is surrounded by all kinds of desires and passions. [60]

And in the *"Sunan" of* At-Tirmithee in the *hadeeth* of Abu Hurairah which he attributed to the Prophet ﷺ [he ﷺ said]:

عن أبي هريرة عن رسول الله صلى الله عليه وسلم قال:" لما خلق الله الجنة والنار أرسل جبريل إلى الجنة فقال انظر إليها وإلى ما أعددت لأهلها فيها قال فجاءها فنظر إليها وإلى ما أعد الله لأهلها فيها قال فرجع إليه قال فوعزتك لا يسمع بها أحد إلا دخلها فأمر بها فحفت بالمكاره فقال ارجع إليها فانظر إلى ما أعددت لأهلها فيها قال فرجع إليها فإذا هي قد حفت بالمكاره فرجع إليه فقال وعزتك لقد خفت أن لا يدخلها أحد قال اذهب إلى النار فانظر إليها وإلى ما أعددت لأهلها فيها فإذا هي يركب بعضها بعضا فرجع إليه فقال وعزتك لا يسمع بها أحد فيدخلها فأمر بها فحفت بالشهوات فقال ارجع إليها فرجع إليها فقال وعزتك لقد خشيت أن لا ينجو منها أحد إلا دخلها." [قال أبو عيسى (الترمذي) هذا حديث حسن صحيح].

"When Allaah created Al-Jannah and An-Naar [the (Hell) Fire], He send <u>Jibreel</u> to <u>Al-Jannah</u> and said: Go and look at it and at what I have prepared therein for its people. He went and looked at it and at what Allaah has prepared therein for its people, then came to Him and said: By Your Might, no one who hears of it will fail to enter it. He gave an order respecting it, and accordingly it was surrounded with undesirable things, and said [to Jibreel]: Go and look at it and at [the things] which I have prepared therein for its people. He went and

[60] An agreed **upon** *hadeeth.* [See *Saheeh Al-Bukhaaree,* V. 8, *Hadeeth* #494.]

looked at it, and found that it was surrounded with disliked and undesirable things, then came to Him and said: By Your Might, I am afraid that no one will enter it. He, *[Allaah] then said: Go to* *<u>An-Naar</u>* *and look at it and at [the things] which I have prepared therein for its people. [He went] and found that it was heaped up, one part upon another, then he came to Him and said: By Your Might, no one who hears of it will enter it. He gave a command respecting it, and it was surrounded with desirable things and passions and then said: Go back to it. He went and said: By Y**our** Might, I am afraid that no one will remain who does not enter it.*[61]

25. It is feared that he who follows *Al-Hawaa* may become altogether detached from *Eemaan* (Faith) while being unaware. In fact, it has been confirmed that the Prophet ﷺ said:

" لا يؤمن أحدكم حتى يكون هواه تبعا لما جئت به "

[61] Reported by At-Tirmithee who said that it is *"hasan-saheeh"*.- It is also reported **by** An-Nasaa'ee and Abu Daawood. Shaykh Al-Albaanee concluded that it is authentic in *Saheeh Al-Jaami'* #5210 and *in Mishkaatul Masaabeeh* #5696. The terminology *"hasan-saheeh "* used by At-Tirmithee refers to one of two situations regarding the *hadeeth:*
1-That it is reported through one way of narration and there is a disagreement regarding the status of one narrator in the chain: Some consider him sound while others consider him *"hasan,"*
2-It is reported via two chains of narration, one *"Hasan"* and the other *"saheeh".* (See *Al-Haafith* Ibn Hajar's *An-Nukal 'Alaa Nuzhatin-Nalhar fee Tawdeeh Nukhbatul-Fikar* (Dammaam, KSA: Daar Ibnul-Jawzee, checked by Shaykh 'Ali Hasan 'Abdul Hameed Al-Halabee Al-Atharee, 1414/1994)], pp. 93-94.
The *"hasan"* (fine) is itself authentic but does not reach the level of authenticity of the *"saheeh".*

"None of you is a true believer until his Hawaa is in accordance with what I have brought forth. " [62]

" أخوف ما أخاف عليكم شهوات الغي في بطونكم وفروجكم ومضلات الهوى" [رواه أحمد، قال الهيثمي: رواه أحمد والبزار والطبراني في الثلاثة ورجاله رجال الصحيح].

"The most dreadful thing I fear in regard to you is the seductive lusts in your bellies and in your private parts, and the misleading ways of Al-Hawaa" [63]

26. The following of *Al-Hawaa* is from the destructive sins. The Prophet ﷺ said:

"ثلاث منجيات وثلاث مهلكات: فأما المنجيات فتقوى الله عز وجل في السر والعلانية، والقول بالحق في الرضا والسخط، والقصد في الغنى والفقر، وأما المهلكات فهوى متبع، وشح مطاع، وإعجاب المرء بنفسه." -[حسن الحديث بمجموع طرقه العلامة الألباني-الصحيحة ١٨٠٢ وصحيح الجامع ٣٠٤٥].

"Three [things} lead to safety and three cause destruction. Those that lead to safety are: fearing Allaah in secrecy and in the open, uttering the truth at times of satisfaction and anger, and moderation at times of poverty and wealth. As to the [three] that cause destruction, they are:

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[62] See Ftn. 27.

[63] Reported by *Imaam* Ahmad, and Al-Haithamee said: "It was reported by Ahmad,

Al-Bazzaar, and At-Tabaraanee in *hi sihies Ma'aajim: As-Sagheer, Al-Awsat.* and *Al-Kabeer,* and its narrators are 'men of *Saheeh*[1] [i.e. generally classified in the category of sound, reliable, or even less. This does not necessarily mean that the rest of conditions required to authenticate the *Isnaad* (chain of narration), not to mention the *hadeeth* itself, are usually met.] [See Shaykh Al-Albaanee's introduction to *Saheeh At-Targheeb war Tarheeb* by Al-Munthiree, pp. 43-50.]

the **Hawaa** being followed, niggardliness being obeyed, and conceitedness." [64]

27. The opposing of Al-Hawaa *inherits strength in the heart, tongue and body of [Allaah's]* 'Abd. *Some of* As-Salaf *(righteous predecessors) said: "The one who overcomes his* Hawaa *is like him who conquers a city by himself." And in the authentic* hadeeth *attributed to the Prophet ﷺ:*

" ليس الشديد بالصرعة إنما الشديد الذي يملك نفسه عند الغضب"-[متفق عليه].

"The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself-while in anger." [65]

Whenever he trains himself on opposing his Hawaa, *he would gain additional strength to his own.*

28. *The most enriched in* Al-Muroo'ah *of the people is him who has the strongest opposition to his* Hawaa. *Mu'aawiyah* [66] *said:* "Al-

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[64] Al-Muhaddith *Shaykh Muhammad Naasir-ud-Deen Al-Albaanee said that the* hadeeth *is* hasan. *See* As~Silsi!ah As-Saheehah, *#1802, and* Saheeh Al-Jaami', *#3045.*

[65] *An agreed upon* hadeeth, *[See* Saheeh Al-Bukhaaree, *V. 8,* Hadeeth *#135.]*

[66] *Mu'aawiyah is the* Sahaabee *Sakhr Bin Harb Bin Umayyah Bin 'Abd Shams Bin 'Abd Manaaf Bin Qusay Bin Kilaab, Abu'Abdur Rahmaan.* The Ameer of Al-Mu'mineen, *and the King of Islaam. The Prophet ﷺ said: "O Allaah! Bestow upon him the knowledge of the Book (i.e. the Qur'aan) and save him from torment." [Reported by* Imaam *Ahmad in* Fadaa 'il As-Sahaabah, *V. 2, p. 913. The checker said its* Isnaad *is* hasan *because of other narrations]. He ﷺ also invoked Allaah saying: "O Allaah! Make of him (i.e. Mu'aawiyah) a guide (to the truth), cause him to be rightly directed, and cause others to be rightly directed by him." [Reported by* Imaam *Ahmad, V. 5 #17438, and by At-Tirmithee. Al-A!baanee said it is* saheeh (see Saheeh Sunan At-Tirmithee, *#3018).] He was one* of the Sahaabah *who recorded the Revelation.*

Muroo'ah is the abandonment of desires and passions, and the

Contrary to many false reports, Mu'aawiyah did not seek to take over the *Khilaafah* from 'Ali ﷺ Shaykh-ul-Islaam Ibn Taymeeyah, *Imaam* Ath-Thahabee, At-
Tabaree, and many other scholars from the *Salaf asserted* that Mu'aawiyah ﷺ used to acknowledge that 'Ali ﷺ is better than him and that he [Mu'aawiyah] does not deserve the *Khilaafah.* His position, however, was that he wanted 'Ali ﷺ to punish the assassins of 'Uthmaan^ before he would give his loyalty to him. He thought that he was on the truth regarding this matter. 'Ali ﷺ on the other hand, conditioned that Mu'aawiyah must give the pledge of loyalty to him because he was the *Khaalefah* and that he thought it is wise to wait until he consolidates his power and then seek 'Uthmaan's assassins. 'Ali ﷺ had nothing to do with the killing of 'Uthmaan ﷺ Based upon many authentic narrations and prophecies from the Prophet ﷺ *Ahlus-Sunnah* consider to be on the side of the truth.
The *fitnah* was ignited by a group of dissidents known as *As-Saba'iyyah* whose leader, 'Abdullah Bin Saba', was a Jew who considered 'Ali ﷺ to be Allaah incarnate! Most of the *Sahaabah* kept themselves away from *the fitnah* and only a few, not exceeding thirty, shared in the fighting between the army of 'AH and Mu'aawiyah.
The Islamic rule at the time of Mu'aawiyah's Kingdom ﷺ was very strong whereby the Muslims ruled a vast area extending from *Khurasaan* in the East to the West African coast, and from Cyprus in the Mediterranean to the Yemen in the South. [See *Tahqeeq Mawaaqif As-Sahaabah Fee Al-Fitnah;* Establishing the (True) Position of the *Sahaabah* During the *Fitnah* (i.e. Between 'Ali and Mu'aawiyahby Dr. Muhammad Amakhzoon, V. 2, pp. 93-130, published by Daar Tayebah and Maktabat Al-Khawthar, Riyaadh, KSA, 1415/1994.]
The reason why that I have highlighted some of these important facts is that most of what had been written about this *fitnah* is either a) fully historical and not authenticated, b) compiled by orientalists, or c) promoting baseless accounts by the *Raafidhah* (the rejectionists of the *Shee 'ah).* The fully documented and authenticated reports from the *Muhadditheen* regarding the *fitnah* gave us the true positions of the *Sahaabah* regarding this matter. An excellent source is *Al-*
'Awaasim Minal Qawaasim by Abu Bakr Bin 'Al-Arabi AI-Maalikee (not the infamous mystic *Sufi* Ibn 'Arabi) with commentary by Muhib-ed-Deen AI-Khateeb, 5th edition, Maktabat As-Sunnah, Cairo, 1408. See also *Tahtheeb Siyar 'Alaam An-Nubalaa'*, V. 1, #257. And Allaah knows best.

disobedience of *Al-Hawaa.* The following *of Al-Hawaa* weakens the Al-*Muroo 'ah,* and its opposition strengthen it."

29. There isn't a day that passes except that *Al-Hawaa* and the mind fight within its follower. Whoever of them overpowers its master, it will expel the other and take full control; and the decision will be its. Abu Ad-Dardaa'[67] said: "When a man wakes up, both his *Hawaa* and deeds meet; if his deeds are in accordance with his *Hawaa,* then his day is an evil one; and if his *Hawaa* is pursuant to his deeds, then his day is a good one."

30. Allaah has made the wrong and the following *of Al-Hawaa* .associates of each other, and has made the right and the opposition of *Al-Hawaa* as associates. As some of *As-Salaf said:* "If two affairs were dubious to you and you don't know which one is right, then oppose the one close to your *Hawaa* for it is more likely that error is committed when *Al-Hawaa* is being pursued.

31. *Al-Hawaa* is a disease and its remedy is in opposing it. Some learned men said: "If you wish, I will inform you of your illness, and if *you* wish I will tell you of your remedy: Your disease is your *Hawaa,* and your treatment is to abandon and oppose it." Bishr Al-Haafee, [68]

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[67] Abu Ad-Dardaa' is 'Uwaymir Bin Zayed (or Bin 'Aamir, or Bin 'Abdullaah) Bin

Qays, the Judge of Damascus, and one of the *Sahaabah;* the master of Qur'aanic recitation in Damascus before and during the *Khilaafah* of Uthmaan. He is known as the *Hakeem* (the wise man) of this Ummah. He was from the few amongst the *Sahaabah* who collected the Noble Qur'aan. He reported one hundred and ninety seven *Ahaadeeth.* It is reported that he died in the year 32 of Hijrah/652. [See *Tahtheeb Siyar 'Alaam An-Nubalaa*', V. 1, #172.]

[68] Bishr Al-Haafee is Bishr Bin Al-Haarith Bin 'Abdur Rahmaan Bin 'Ataa' Bin

Hilaal AI-Marwazee, the renowned, righteous, and trustworthy. A resident of Baghdaad. He died in 227/840 at an age of seventy six. [See *Taqreeb At-Tahtheeb*

رحمه الله تعالى, said: "All kinds of affliction are manifested in your *Hawaa,* and the complete healing is in your opposition of it."

32. The *Jihaad* against *Al-Hawaa,* if it is not more important than the *Jihaad* against the *Kuffaar,* certainly it is not less in importance. A man told Al-Hasan Al Basree رضي الله عنهم. "O Abaa Sa'eed! What kind of *Jihaad* is the best? He said: "It is the *Jihaad of your Hawaa"* I heard my Shayekh [69] saying: "The *Jihaad* against one's self and against *Al-ffcnvaa* constitutes the basis for the *Jihaad* against the *Kuffaar* and the *Munaafiqeen* (hypocrites), because one is unable to make *Jihaad* against them until he makes *Jihaad* against himself and his *Hawaa* first, so that he can go out to [confront] them."

33. *Al-Hawaa* is *Takhleel (disorder* and confusion of the intellect) and opposing it is *Himiyyah*[70] It is feared for the one who became excessive in *Takhleet* and retired himself from *Al-Himiyyah,* that his disease [mental sickness] may cause him to fall in a state *of Sara'.*[71] 'Abdul Malik Ibn Quraib[72] said: "I passed by a bedouin who was suffering from an intensive inflammation in his eyes and his tears were shedding on his cheeks. I said: "Why don't you wipe off your eyes?"

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by *Al-Haqfith* Ibn Hajar, p. 168, checked by Abul Ashbaal Sagheer Ahmad Shaaghif Al-Pakistani, Daar AI-'Aasimah, Riyaadh, KSA, I416.]

[69] Referring to Shaykh-ul-Islaam Ibn Taymeeyah.

[70] *Himiyyah:* Guarding, prelecting, and absenting from what is harmful. In case of sickness it means, abstaining from things [including food] that are injurious.

[71] *Sara':* A well known state arising, in some cases, from mental disorder whereby the person falls to the ground in a state that resembles madness.

[72]'Abdul Maalik Bin Quraib Bin 'Abdul Maalik Bin 'AH Bin Asmaa', Abu Sa'eed Al-Baahilee, Al-Asma'ee, Al-Basree. A truthful *Sim-nee;* died in the 16th year of Hijrah and others said differently. He lived close to ninety years of age. [See *Taqreeb At-Tahtheeb,* p. 626.]

He said: "The doctor prevented me from doing this, and there is no good in him who if urged to refrain [from doing something wrong] does not abstain, and if he is being commanded [to do something good] does not comply." I said then: "Would you like something?" He said: "Yes! But I am in a state of Hitniyyah; the lusts of the people of [Hell] Fire overcame their Himiyyah, and thus they were destroyed."

34. The pursuing of Al-Hawaa renders the doors of success closed for the 'Abd, and opens for him the doors of failure. So you see him often repeating the [following statement]: "Had Allaah ﷻ bestowed His success, then it [the affair] would have been as such and such," while in fact he barred himself from the ways of success by pursuing his Hawaa. Al-Fudayyl Bin 'lyaad[73] said; "Whoever has been overtaken by his Hawaa and by the following of lusts, the sources of success will be severed from him."

One of the scholars said: "Al-Kufr [74] originates from four things: anger, lust, hope, and fear." He then added, "I have seen two of them manifested: a man who got angry and then killed his mother, and another who fell in love and became a Christian..."

35. The one who stands by his Hawaa, his intelligence and mental perception will become corrupt because he acted unfaithfully towards Allaah in his mind and, consequently, Allaah perverted it for him. This is the way He ﷻ deals with anyone who betrays Him in any affair: He renders it in a bad state for him.

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[73] *Al-Fudayyl Bin 'lyaad Bin Mas'oud At-Tameemee, Abu 'All, the renowned, trustworthy, and an* Imaam *who devoted himself to the worship of Allaah. Originally from Khurasaan (a province in NE Iran). He became a resident of Makkaah and died in 187/803, or earlier. [See* Taqreeb At-Tahlheeb, *p. 786.]*

[74] Al-Kufr *here includes disbelief and* Kufr *which means ingratitude, being ungrateful for Allaah's* Ni 'mah *(Favour or Blessing).*

36. *The one who broadens for his self the scope of pursuing* Al-Hawaa, *will put it under restriction in his grave and on the Day of his Return, The one who restrains it by opposing* Al-Hawaa, *brings ease upon it in his grave and on the Day of his Return. Allaah pointed to this in* ***His*** ***saying:***

وجزاهم بما صبروا جنة وحريرا [الإنسان:١٢].

And their recompense shall be **Al-Jannah** ***and silken garments, because they were patient.*** *[Qur'aan:* Soorat Al-lnsaan, *76:12],*

Since patience, which is holding oneself from pursuing Al-Hawaa, *includes harshness and restrictions, accordingly Allaah will recompense them with the smoothness of silk and the wideness of* Al-Jannah, *Abu Sulaimaan Ad Daaraanee*[75] *commented on the above* Aayah: *"Allaah shall recompense them for taking patience against lusts."*

37. *The following* of Al-Hawaa *throws down the* 'Abd *preventing him to stand up and walk with those saved on the Day of Resurrection, just like when his heart fell [in a state* of Sara'*] in this life which kept him from their company. Muhammad Bin Abee Al-Ward said: "There is one of Allaah's days when no one who pursues his* Hawaa *shall be*

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[75]*Abu Sulaimaan Ad-Daaraanee is 'Abdur Rahmaan Bin Ahmad (or it is said 'Abdur Rahmaan Bin 'Atiyyah) born around 140/758. A great* Imaam *and the great* Zaahid *(see below) of his times. He related the* hadeeth *from Suiyaan Ath-Thawree and others. As safa (see below) who died in the year 215/831 or 205/821. [See* Tahtheeb Siyar 'AlaamAn-Nubalaa'by Imaam *Ath-Thahabee, V. 1, #1592.]*

[76] *Muhammad Bin Abee Al-Ward, is Muhammad Bin Muhammad Bin'Eesa Bin 'Abdur Rahmaan Bin 'Abdus Samad Abul Hasan, known as Ibn Abee Al-Ward. He died in 263/847. See Ibnul Jawzee's* Safwat As-Sajwah *[Cairo, Egypt: Daar As-Safa(lst edition) 1411/1990], V. 1, #281, p. 570.*

saved of its evil. The slowest in his ability to stand up amongst those thrown down on the Day of the Resurrection is the one whose thrown in a state of Sara' *by his lusts..."*

38. *The pursuing of* Al-Hawaa *breaks up and weakens one's resolution, and opposing* [Al-Hawaa] *solidifies and strengthens it. Resolution is the thing upon which one rides upon in his journey to Allaah and the Last Day. If that which is ridden became inactive, the traveler would almost be disabled to proceed in his journey. Yahyaa Bin Mu'aath*[77] *was asked: "Who is most sound in resolution of men?" He answered: "The one who overcomes his* Hawaa"

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[77] *Yahya Bin Mu'aath Ar-Raazi, the* Zaahid, *the wise and the admonisher of his times. He died in Naisapoor in the year 258/872. [See* Tahiheeb Siyar 'AlaamAn-Nubalaa', *V. 1, #2247 and Ath-Thahabbe's* Al-'Ibar Fee Khabar Man Ghabar, *V.I, p. 371, published by DaarAl-Kutub Al-'Ilmiyyah, Beirut, Lebanon.] Note: He is considered a* Sufi *in the context of the early practice* of sufism *in which some of its followers were mostly interested in leading a pious life of* Zuhd *(an abstemious way of life), patience, clemency, sincerity, truthfulness, etc.. Overall they were close to the teachings of the Qur'aan and* Sunnah, *although some of them exaggerated and (or) introduced innovated forms of worship and concepts. [See* Majmoo' Fataawaa *Shaykh-ul-Islaam Ibn Taymeeyah, 10:366-367, and Ibnul Jawzee in* Talbees Iblees, p. *156.] Historically the process started in Basra, 'Iraaq by the time when the majority of* Taabi'ee *(the followers of)* At-Taabi'een *passed away* (Ibid, *10:358). Many of them used to wear woollen* (suf) *clothing a sign of disassociation from the wordly life. The first to establish a "house for the* sufiyyah" *was a man by the name of 'Abdul Waahid Bin Zayed* (Ibid, *10:359). In their works there is a blend of truth and falsehood. The majority of the scholars, including* Imaam *Shaafi'ee, Ahmad, Maalik, and others from* Ahl-ul-Hadeeth, *criticized their ways especially their so-called* Samoa' *[singing aimed to stimulating a state of* Wajd *(ecstasy)] and excessive worship. Whatever opposes the Qur'aan and* Sunnah *and the way of the* Salafis *to be rejected and whatever is in agreement is accepted because it is not innovated. The acceptance is not an approval of the terminology or the essence* of Sufism *in any of its stages. It remains to be remembered that it is not true that every pious and* Zaahid *Muslim is necessarily a* Sufi. *The* Zuhaad *(Sing.* Zaahid) *of the later times were more influenced by scholastic theology* (Ilm Al-Kalaam) *which began to creep into the* Ummah *following the*

39. The parable of the one who follows his own whim is like that who rides on a tough, strong-tempered, *Jamooh*[79] horse without a bridle, about to be thrown down by his horse during its run or it would lead him to his death. A learned man said: "The most rapid means to ride onto *Al-Jannnah is* the *Zuhd* respecting this life, and the most rapid means to get on to *An-Naar* is the love of lusts. And him who boards his *Hawaa,* it will hastily take him to the valley of perdition." Another said: "The most endowed with honor of the scholars is the one who flees with his *Deen* from this *Dunya*[79] and who is hard to be led to follow *Al-Hawaa."* 'Ataa'[80] said: "The one whose *Hawaa* overtakes his rationale causing him to become affected with grief and agitation because of lacking the strength to be patient, would be put to shame."

40. The *Tawheed* and the following of *Al-Hawaa* are two contrary matters: because *Al-Hawaa* is an idol, and each *'Abd* has an idol in his heart, the magnitude of which depends upon his *Hawaa;* Rather, Allaah sent His Messengers to destroy the idols and to call for His

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translations of many of the philosophical concepts of the *Hindus,* Greeks, Romans, and Persians *(Ibid,* 10:367). Consequently, they deviated from the way of the *Sahaabah* and their followers from *At-Taabi'een (Ibid,* 10:358;366-367). It is known that *Zuhd* practices developed into organized forms of hunger, poverty, self-strive, seclusion, sleeplessness, wandering, hand-clapping, dancing, going to the markets in strange ways, abandoning the interest in *hadeeth* knowledge, and other extremes. *Sufism* further developed into a school of mysticism and corrupt creed and methodology. [See *Talbees Iblees,* pp. 156-165, published by Maktabat-ul Qur'aan, Cairo, Egypt.]

[79] Jamooh: A horse is called Jamooh when it overcomes its rider and runs away so

as to be ungovernable by him.

The life of this world with its temptations and means of seduction.

[80] 'Ataa' Bin Yasaar Al-Hilaalee, Abu Muhammad Al-Mudanee. A trustworthy and

honourable *Taab 'iee* known for his worship and admonitions. He died in the year 94/713 (or after). See *Taqreeb At-Tahtheeb,* p. 679, #4638.

worship Alone, having no partners or associates. Nay, Allaah's intent is not just to demolish the corporeal images and leave the images imbedded in the heart, but rather to destroy those in the heart first. Al-Hasan Bin 'AH Al-Muttawwi'ee[81] *said: "The idol of each person is his* Hawaa, *he who breaks it by the way of opposition deserves the title of honourableness." Just contemplate about the saying of* Al-Khaleel *(Ibraaheem to his people [as Allaah said]:*

مَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِيٓ أَنتُمْ لَهَا عَٰكِفُونَ [الأنبياء: ٥٢].

What Are these images, to which you are devoted?
*[Qur'aan,*Soorat Al-Anbiyaa', *21:52],*

and you will certainly find it identical to those images which the heart likes and devotes itself to and worships it besides Allaah. He, Allaah, said:

أَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾
أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَٱلْأَنْعَٰمِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾

Have you** [O Muhammad ﷺ **seen him who has taken his **illaah** ***(god) as his own desire? Would you be then a*** **Wakeel** *[a protecting guide]* ***over him? Or do you think that most of them hear or understand? They are only like cattle. Nay, they are even farther astray from the Path*** *[i.e. even worst than Cattle], [Qur'aan,* Soorat At-Furqaan, *25:43-44].*

***41**. Opposing* Al-Hawaa *is the means to drive away diseases from the heart and from the body, and its following brings forth diseases to the heart and to the body. Heart diseases are all from following* of Al-

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[81]***Al-Hasan** Bin 'Ali Al-Muttawwi'ee: Within my resources, I didn't **find** a biographical history for him.*

Hawaa. If you search for the causes behind diseases of the body, you will find that most of it are because of preferring *Al-Hawaa* over what should be abandoned.

42. The origin for the enmity, evil, and envy that occurs between people is from the following *of Al-Hawaa.* The one who opposes his *Hawaa* relieves his heart, body, and limbs, putting himself to ease and thus relieves others. Abu Bakr Al-Warraaq[83] said: "When the *Hawaa* prevails, the heart turns dark and when it does so, the breast becomes straitened and when that happens, the moral character deteriorates and consequently people will hate him and he will hate them. Then think of the evil, enmity, neglect of rights, etc. that arise from this mutual hatred!"

43. Allaah has created in man an intellect and a *Hawaa;* whichever of the two becomes manifest, the other will hide, as Abu 'Ali Ath- Thaqafee said; "Whoever is overcome by his *Hawaa,* his intellect will be hidden from him. So, look at the end of him whose intellect is masked from him and became overpowered by something else." 'Ali Bin Sahl[84] said: "The intellect and *Al-Hawaa* are in conflict.

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[82] Abu Bakr Muhammad Bin 'Umar Bin'Ali Bin Khalaf Bin Zanboor, known as

AI-Hakeem (The wise man). Al-Khateeb Al-Baghdaadee said: "He was weak (in terms of *Hadeeth* transmission)". He died in Baghdaad in 396/1006. [See Ibnul Jawzee's *Safawt As-Safwah, V.2,* pp.351-352, #707. See also *Al-'/barbyAth-*Thahabee, V.2, p. 189.]

[83] Abu 'Ali Ath-Thaqafee is Muhammad Bin 'Abd Al-Wahaab An-Naisapoori. He

was an *Imaam* in most of the Islaamic disciplines, *Muhaddith, Faqeeh,* and an admonisher. According to Ash-Sha'raanee, he abandoned most of his knowledge and engaged in the *"Sufi* knowledge"! *(Tabaqaat-M(Ftn.l6Q),* 1:107). He died in 328/940. [See *Al- 'Ibar,* V. 2, p. 3, and *Tahtheeb Siyar 'Alaam An-Nubalaa',* V. 2, #2996.]

[84] 'Ali Bin Sahl Bin Al-'Abbaas, the *Imaam, Mufassir* (scholar of *Tafseer),* the

Zaahid, known for his devotion in worship. He died in 491/1098. [See *Al-Muntakhab min Kitaab As-Siyaaq litaareekh Naisapoor,* by *Al-Haafith* Taqyee-ed

Success is the associate of the intellect and defeat is the associate of Al-Hawaa. *The self stands between both; whichever of the two prevails, the self will side with it."*

44. *Allaah* ﷻ *has made the heart the king of the limbs and the place of the origination of knowledge, love, and* 'Uboodiyyah *of Him. He tested him with two kinds of authority, two armies, two aids, and two sets of preparations. The truth,* Zuhd, *and guidance is one authority. Its aids are the angels, and its army is truthfulness and sincerity, and its preparation is in avoiding* Al-Hawaa. *The other authority is falsehood. Its aids are the* Shayaateen *and its troops and the preparation is the following of* Al-Hawaa. *The self stands between the two armies. The army of falsehood will have access to the heart only from its direction and frontier breaches, for it pervades the heart and aligns itself with its enemy against it (the heart) and thus the calamity will overtake it. It is the self, therefore, that offers its enemy from its own preparations, and opens for him the gate of the city and thus he enters and takes full control, and the heart takes the defeat.*

45. *The worst of enemies to man is his* Shaytaan *and his* Hawaa, *and the best friend he has is his intellect and his associate angel who gives him advice. If he follows his* Hawaa, *he gives his hand in surrender*

Deen As-Sayyzafeenee, p. 431, #1337. Published by Al-Maktabah At-Tijaariyyah, Makkah.]

"The Prophet ﷺ *said:*

قال رسول الله صلى الله عليه وسلم: ما منكم من أحد إلا وقد وكل به قرينه من الجن قالوا وإياك يا رسول الله قال وإياي إلا أن الله أعانني عليه فأسلم فلا يأمرني إلا بخير وفي رواية "وقد وكل به قرينه من الجن وقرينه من الملائكة". [رواه مسلم].

"There is none amongst you with whom is not an companion from amongst the jinn [devils]. They [the Sahaabah] said: "Allaah's Messenger, with you too?" Thereupon he said: "Yes, but Allaah helps me against him and as such he surrendered [to Allaah in Islaam] and commands me not except for good. "

to his enemy, submitting himself as a captive to him, making him [the enemy] rejoice at his affliction, and causing displeasure to his friends and supporters. These are precisely the difficult moments of a calamity, wretchedness, the manifested divine decree of an evil ending, and the malicious joy of enemies.[86]

46. Each *'Abd* has a beginning and an end. He whose start is the following of *Al-Hawaa,* shall end up in a state of disgrace, humiliation, bereavement, and trials. What is being followed commensurate with the *['Abd's]* degree of dependency upon his *Hawaa.* Rather, at the end, the followed turns to a suffering that agonizes him in his heart as one poet put it:

مآرب كانت في الشباب لأهلها   عذابا فصارت في المشيب عذابا

[Reported by Muslim. See *Saheeh Muslim,* V. 4, *Hadeeth* #6757.] In another narration by Muslim and Ahmad, the Prophet ﷺ said: *"There is none amongst you with whom there is not an companion from amongst the jinn [devils] and an attache from amongst the angels."* This companion from the angels may be different from those assigned by Allaah to write the record of deeds of the children of Adam. [See Al-Ashqar's book *'Aalam Al-Malaa 'ikah Al-Abraar* (Kuwait, State of Kuwait: Maktabat Al-Falaah and Daar An-Nafaa'is, 1411/1991), p. 44.]

[86] These are the moments of difficulty which the Prophet ﷺ used to seek refuge with Allaah from:

عن أبي هريرة كان رسول الله صلى الله عليه وسلم يتعوذ من جهد البلاء ودرك الشقاء وسوء القضاء وشماتة الأعداء قال سفيان الحديث ثلاث زدت أنا واحدة لا أدري أيتهن هي. [متفق عليه].

Abu Huraira narrated that the Prophet ﷺ used to seek refuge with Allaah from the difficult moments of calamity and from being overtaken by *Ash-Shaqaa'* (wretchedness in the Hereafter or destruction etc.) and from being destined to an evil end, and from the malicious joy of enemies. Sufyaan (Bin 'Uyainah) said: "This narration contained three items only, but I added one. I do not know which one that was."[Reported by Al-Bukhaaree, Muslim, and An-Nasaa'ee. See *Saheeh Al-Bukhaaree,* V. 8, *Hadeeth* #358.]

Desires that were, at the age of youthfulness, sweet to those who wished them, became a suffering at Al-Masheeb (an old age).[87]

If you contemplate about the case of everyone who is in a bad and miserable state, you would find that it began with him embracing his Hawaa *and giving it preference over his intellect. Anyone who begins by opposing his* Hawaa *and obeying the call of his* Rushd,[88] *his end will be that of honor, might, richness, and high rank before Allaah* ﷻ *and before the people. Abu 'Ali Ad-Daqqaaq*[89] *said: "The one who controls his lust in his youthfulness, Allaah* ﷻ *will honor him when he is in his age of maturity." Al-Muhallab Bin Abee Sufrah*[90] *was asked: "How did you attain this status of yours? He said: "Through firm obedience and rebellion against* Al-Hawaa."

So these are the situations regarding the stand against Al-Hawaa *in the beginning and in the end of one's life in this world. With respect to the*

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[87] Al-Masheeb: *The period of whiteness of the hair, or hoariness.*

[88] Rushd: *Maturity of intellect enabling the person lo follow a right course of action and providing a good management of affairs.*

[89] *Abu 'Ali Ad-Daqqaaq is Al-Hasan Bin 'Ali Bin Muhammad Bin Ishaaq Bin 'Abdur Raheem Bin Ahmad, a* Zaahid Sufi *who excelled in* fiqh, *Islaamic Fundamentals, and Arabic language. According to some reports, he died around 406/1016. See* Al-'Ibar, V. *2, p. 212,* andShatharaatAth-Thahab,V.3,p. *180. Daar Ihyaa' At-Turaath Al-'Arabi.*

[90] *Al-Muhallab Bin Abee Sufrah is Thaalim Ibn Saariq Al-'Aatakee Al-Azdee, Abu Sa'eed Al-Basree, One of the trustworthy leaders and heroes who was knowledgeable about war plans and strategies. He reported* Hadeeth *transmissions from 'Abdullaah Bin 'Amr Bin Al-'Aas, Samurah Bin Jundhub, Ibn 'Umar, Al-Baraa' Bin 'Aazib, and others from the* Sahaabah رضي الله عنهم. *[See* Tahtheeb Siyar 'AlaamAn-Nubalaa', *V. 1, #532, and* Taqreeb At-Tahtheeb, *#6986.]*

Hereafter, however, Allaah **has made** *Al-Jannah* the end **for him who opposed his** *Hawaa* and *An-Naar* the end for **the one who followed** his *Hawaa*[91]

47. *Al-Hawaa* is slavery to the heart, an iron chain round the neck, and a fetter to the leg. Its follower is a captive to everyone with a bad character. Thus whoever opposes it, liberates himself from slavery and becomes free, and takes off the chain round his neck and becomes in a state similar to that of a man belonging entirely to one master after belonging to many partners disputing one another.[92]

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[91] **Allaah said:**

فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَآثَرَ الْحَيَاةَ الدُّنْيَا ﴿٣٨﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ [النازعات، ٣٧-٣٩].

Then, for him who *Taghaa* [transgressed all bounds, in disbelief, oppression, and **evil** deeds **of disobedience** to Allaah], **and preferred the life of this world [by following** his evil desires and lusts], **verily, his abode will be Hell-Fire.** [Qur'aan, *Soorat An-Naazi'aal,* 79:37-39). He also said:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾ [النازعات، ٤٠-٤١].

But as for him who feared standing before his *Rabb* [Allaah], **and restrained himself from impure evil desires and lusts, verily, *Al-Jannah* will be his abode.**
[Qur'aan, *Soorat An-Naazi 'aat,* 79:40-41].

[92] Allaah **said:**

ضَرَبَ اللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾

Allaah puts forth a similitude: A [slave] **man belonging to many partners [like those who** worship others **along** with Allaah] **disputing with one another, and** » [slave] **man belonging entirely to one master** [like **those** who worship **Allaah Alone], Are those two equal in comparison? All the praises and thanks are due to Allaah! But most of them know not.** [Qur'aan, *Soorat Az-Zumar* (39:29)].

48. Opposing Al-Hawaa puts the 'Abd in the rank of the one whose oath Allaah fulfills. The goals that He will accomplish for him will be many-fold that which he was unable to attain as a result of neglecting his Hawaa. He is like the one who relinquished a Ba'arah and was given a pearl as a compensation for it. Whatever he is able to gain from the way of following Al-Hawaa is incomparable with what he looses from present and future benefits and from good living. So try to comprehend the stretching forth of the hand of Yoosuf, theSiddeeq[95] in expenditure, the unconstriction with his tongue, the establishment of his feet [in power], and the rejoice that touched him after he came out of the jail because he restrained himself from the Haraam [unlawful].

49. Opposing Al-Hawaa entitles the honor in this world and in the Hereafter and self-esteem, outwardly and inwardly. Following it, however, lowers the rank of the 'Abd in this life and in the Hereafter and humiliates him, outwardly and inwardly. When Allaah gathers mankind on one plane [on the Day of Resurrection], an announcer will call, "This day the people of generosity will be distinguished from those who amassed wealth. Now let the pious stand."[97] They will stand and walk toward the place of honor while the followers of Al-Hawaa

[93] Ba'rah(Pl. Ba'r) *A piece of animal dung. This signifies what is low.*

[94] *Signifying* ***what is*** *precious.*

[95] The *man of truth.*

[96] *In his eloquent and clear speech with the people.*

[97] *Shaykh 'Ali Hasan 'Abdul Hameed commented: "This is from the* Ghaybiyaat *(matters of* Al-Ghayb) *and it is not confirmed by an authentic evidence." His comments are part of his review of the same chapter by Ibnul Qayyim and were published in 1408/1988 by Al-Maktabah Al-Islaamiyyah, Amman, Jordan.*

bending their heads down before Allaah] in the *Mawqif*[98] amidst the "heat *of Al-Hawaa"* its sweat and its suffering. The others [the pious] will be in the shade of the *'Arsh.*[99]

50. If you contemplate about the seven whom Allaah will shade in the shade of His *'Arsh* wherein there is no shade but His,[100] you will find

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[98] The standing before Allaah on the Day of Resurrection awaiting His Judgment.

[99] Know, may Allaah's Mercy be upon you, that the shade sometimes is mentioned in relation to Allaah and sometimes in relation to His *'Arsh.* Many authentic narrations reported by *Imaam* Ahmad, Ad-Daarimee, Al-Baghawee, At-Tirmithee, Al-Haakira, At-Tabaraanee and others state that the shade is that of the *'Arsh. As Al-Haafith* Ibn Hajar explained, these narrations when related to the context of the agreed upon *hadeeth: "Allaah will give shade to seven, on the Day when there would be no shade but His..."* preponderates that the shade is that of the *'Arsh.* Shaykh Muhammad Al-'Uthaymeen commented that the Prophet's statement: *"On the Day when there would be no shade but His...*" means that there would be no shade except that which He ﷻ creates and that the belief that the shade is that of Allaah's Essence is false, because this would imply that the sun is above Allaah the Most Majestic and Most High. [See *Fathul Baaree V. 2,* p. 144, *and Sifaatullaah Al-Waaridah Fil Kitaabi-was-Sunnah,* by 'Alawee Bin 'Abdul QaadirAs-Saqqaaf pp. 171-174, and *Sharhul 'Aqeedah Al-Waasitiyyah* by Shaykh Muhammad Ibn Saalih Al-'Uthaymeen, V. 2, p. 136.]

[100] The seven were mentioned in the *hadeeth* in which the Prophet ﷺ said:

سبعة يظلهم الله في ظله يوم لا ظل إلا ظله الإمام العادل وشاب نشأ في عبادة ربه ورجل قلبه معلق في المساجد ورجلان تحابا في الله اجتمعا عليه وتفرقا عليه ورجل طلبته امرأة ذات منصب وجمال فقال إني أخاف الله ورجل تصدق أخفى حتى لا تعلم شماله ما تنفق يمينه ورجل ذكر الله خاليا ففاضت عيناه-[رواه البخاري ومسلم، واللفظ للبخاري].

"Allaah will give shade to seven, on the Day when there will be no shade but His. [These seven persons are]: ***(1) a just ruler, (2) a youth who has been brought up in the worship of Allaah*** *[i.e. worships Allaah* ﷻ *sincerely from his childhood},* ***(3) a man whose heart is attached to the mosques*** *[i.e. he offers the five compulsory Salaat (prayers) in the mosques],* ***(4) two persons who love each other***

that they deserved that shade because of their opposition to Al-Hawaa. Indeed the Imaam having authority and power will not be able to establish justice except by opposing his Hawaa. And with respect to the youth who prefers the sincere worship of Allaah over the urge of his youthfulness, had it not been for the opposition of his Hawaa, he would not be able to accomplish this state of worship. As to the person whose heart is attached to the mosques, the thing that drove him to this condition is the opposition of Al-Hawaa which invites him to the places of lusts. Concerning the person who gives charitable gifts secretly so that his left hand does not know what his right hand has given, had it not been for his subduing of his Hawaa, he would have not been able to attain this state. And the person who was invited by a charming woman of noble birth [to have illegal sexual intercourse with her], feared Allaah and opposed his Hawaa. As to the one who remembers Allaah in seclusion and his eyes becomes flooded with tears for fearing Him, the thing that made him reach this state is the opposing of his Hawaa. Consequently, they were saved from being affected by the intense heat of the Al-Mawqif on the Day of Resurrection and the sweating therein. The people [adhering to] Al-Hawaa will experience the utmost degree of intense heat and sweating while they are still waiting to enter the "Prison of Al-Hawaa" Allaah ﷻ is the One to be petitioned to grant us protection from the Ahwaa' (Sing. Hawaa) of ourselves which are inclined to evil, and that He makes our Hawaa in accordance with what He loves and is acceptable to Him. He has power over all things, and He is most worthy of answering our petition.

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only for Allaah's sake and they meet and part in Allaah's Cause only. (5) a man who refuses the call of a charming women of noble birth for illegal sexual intercourse with her and says: I am afraid of Allaah. (6) a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given [i. e. nobody knows how much he has given in charity}, **and (7) a person who remembers Allaah in seclusion and his eyes become flooded with tears, "** *[Reported by Al-Bukhaaree and Muslim. The text is that of Al-Bukhaaree:* Saheeh AI-Bukhaaree, *V. 1,* Hadeeth *#629.]*

Related Subjects From The Appendix

The Concept Of *Zuhd:* The Understanding Of The *Salaf* And The *Bid'ah* Of The Mystic *Sufis.*

The *Deen* of Allaah has been perfected. It urges the believer to direct his life in accordance with the way of the *Deen,* so that he receives the great rewards of Allaah in the Hereafter. Its stand towards this life is perfect, because it comes from the All-Perfect and the All-Wise, Allaah. It demands that the objective of the believer should not be

the life of this world. Allaah said:

مَن كَانَ يُرِيدُ حَرْثَ ٱلْءَاخِرَةِ نَزِدْ لَهُۥ فِى حَرْثِهِۦ ۖ وَمَن كَانَ يُرِيدُ حَرْثَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا
وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِن نَّصِيبٍ ﴿٢٠﴾

Whoever desires *[with his deeds]* ***the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world*** *[with his deeds],* ***We give him thereof*** *[what is written for him],* ***and he has no portion in the Hereafter.*** *[Qur'aan, Soorat* Ash- **Shura,** *42:20].*

The Prophet ﷺ said:

قال رسول الله صلى الله عليه وسلم: " الدنيا سجن المؤمن وجنة الكافر."

The life of this world is the prison of the believer and a Jannah for the Kaafir."

This, however, does not mean a complete neglectfulness of this life. The call for Zuhd *is to lead a pious life devoted to Allaah* M *taking the least that is sufficient of the lawful things of life. It does not mean to abandon lawful means of earning, property, children, etc. nor exaggerating in performing acts of worship.* Zuhd does *not require that a believer must be poor in order to gain the Mercy of Allaah!*

Allaah ﷻ *said:*

يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ٣١
قُلۡ مَنۡ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِيٓ أَخۡرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزۡقِۚ قُلۡ هِيَ لِلَّذِينَ ءَامَنُواْ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا
خَالِصَةٗ يَوۡمَ ٱلۡقِيَٰمَةِۗ كَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ لِقَوۡمٖ يَعۡلَمُونَ ٣٢ [الأعراف: ٣١-٣٢].

O Children of Adam! Take your adornment *[by wearing your clean clothes]* ***while praying and going round*** *[the* Tawaaf of ***the* Ka'bah,** ***and eat and drink but waste not by extravagance, certainly He*** *[Allaah]* ***likes not the*** *extravagant. Say [O Muhammad* ﷺ***: "Who has forbidden the adoration with clothes given by Allaah, which***

He has produced for his slaves, and *At-Tayyibaat* [all kinds of *Halaal* things] **of food?" Say: "They are, in the life of this world, for those who believe,** [and] **exclusively for them** [believers] **on the Day of Resurrection** [the disbelievers will not share them]." **Thus We explain the *Aayaat*** [Islaamic laws] **in detail for people who have knowledge.** [Qur'aan, *Soorat Al- 'Araaf,* 7:31-32],

He ﷻ also said:

وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْءَاخِرَةَ ۖ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ وَأَحْسِن كَمَآ
أَحْسَنَ ٱللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ ٧٧

But seek with that [wealth] **which Allaah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allaah has been good to you, and seek not mischief in the land. Verily Allaah likes not the *Mufsideen*** [those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupted people]. [Qur'aan, *Soorat Ai-Qasas* 28:77].

When Sa'd Bin Abee Waqqaas[101] asked the Prophet ﷺ whether he can will all of his property in charity, the Prophet ﷺ told him to give only one third of it and said:

[101] Sa'd Bin Abee Waqqaas, one of the early *sahaabah* who accepted Islaam and one of the ten companions whom the Prophet ﷺ brought good news that they would enter *Al-Jannah.* He shared in the battle of Badr and Uhud and was one of the six members of the *Shoora* counsel which 'Umar Ibn Al-Khattaab chose to appoint the new *Khaleefah* after 'Umar was stabbed. He was the first to shoot an arrow at the *Mushrikeen* in *Jihaad.* He lead the Muslims in taking over 'Iraaq from the Persians after defeating them in the battle of Al-Qaadisiyyah in the 15th year of Hijrah (634) He died in 55th year of Hijrah (675). [See *Tahtheeb Siyar 'Alaam An-NubaIaa', V.* 1,#5.]

"والثلث كثير إنك أن تدع ورثتك أغنياء خير من أن تدعهم عالة يتكففون الناس في أيديـــهم"- [متفق عليه].

"One third is too much. It is better for you to leave your inheritors wealthy than to leave them poor, begging from others.[102]

He ﷺ invoked Allaah ﷻ to grant abundant wealth to Anas Bin Maalik. رضي الله عنه

عن أنس رضي الله عنه قال قالت أمي يا رسول الله خادمك أنس ادع الله له قال **اللهم أكثر ماله وولده وبارك له فيما أعطيته.**

Narrated Anas رضي الله عنه My mother said, "OAllaah's Messenger! Please invoke Allaah on behalf of your servant (i.e. Anas رضي الله عنه). "He said: **"O Allaah! Increase his wealth and children, and bestow your blessings on whatever you give him.**[103]

There are many other texts in the Qur'aan and (or) Sunnah *which teach die medium course of this* Deen *in its acts of worship as well as in its ;odes for living this life in the way that pleases Allaah* ﷻ

Shayekh-ul-Islaam Ibn Taymeeyah رحمه الله تعالى *said: "The beneficial and lawful* Zuhd *is the one which is beloved to Allaah and to His Messenger* ﷺ *, and it is the renunciation of that which is of no benefit n the Hereafter. However, renouncing what is beneficial for the Hereafter as well as the means that are helpful in this regard, is a kind*

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[102] ***'Agreed upon*** hadeeth. *[See* Saheeh Al-Bukhaaree, *V. 4,* Hadeeth *#5.]*

[103] *An agreed upon* hadeeth. *[See* Saheeh Al-Bukhaaree, *V. 8,* Hadeeth *#355.]*

of renunciation of Allaah's worship and of His obedience. The true *Zuhd* is sought because it is a renunciation of what is harmful or things that have no benefit. The *Zuhd* regarding beneficial matters is ignorance and deviation from the right path."[104]

The *"Zuhd"* Of The Mystics

The *Zuhd* according to the mystic *Sufis* completely contradicts the essence of the *Zuhd* laid down in the Qur'aan, authentic *Sunnah,* and the understanding and practice of the *Salaf.* It centers upon the following matters:

1. Poverty should be the main objective. One of their prominent figures said: "I like for the beginner not to make his heart busy with the matter of earning (i.e. for his living), otherwise his state would change."' [105]

IO4 *Majmoo' Al-Fataawaa,* V. 10, p. 511.

IO5 See Abu *Taalib Al-Makki's Qut al-Quloob fi Mu'amalat Al-Mahboob wa Wasf Tareeq Al-Mureed ila Maqam At-Tawheed* (Cairo, Egypt: Al-Matba'ah Al-Masriyyah, 1932), V.2, p. 168. The reference quoting Al-Makki's *Qut Al-Quloob* is Muhammad *Lowh's Taqdee Al Ashkhaas 'lndaAs-SuJiyyah(Riyaadh,K.SA.:~Daar* Al-Hijrah, 1416/1996), V. l,pp. 30-31.
In Al-Makki's *Sufi* book (V. 2, p. 168), the following saying is attributed to Abu Yazeed Al-Bustaamee, a master in the *Sufi* path, "I have attained this state *(of Sufi* knowledge) by means of a hungry stomach and a naked body."(!) **Nun Ha Mim Keller,** *a Sufi* mystic of the *Shaathili* order and compiler of a book entitled "Reliance of the Traveller," described Abu Taalib Al-Makki as a *"Sufi* preacher, ascetic, and scholar of Sacred Law" [Reliance x63, p.1033]. He referred to Al-Makki's book *Qut Al-Quloob fi Mu 'amalat Al-Mahboob wa Wasf Tareeq Al-Mureed ila Maqaam At-Tawheed* [The sustenance of the hearts: On dealing with the Beloved, and a description of the way to seekers of the spiritual station of witnessing the "divine unity"] as **"His most influential** work."(!) In reality,

2. A call to abandon marriage and the seeking of hadeeth-knowledge *attributed to the "*Sufi *master" Al-Junayd.*[106]

3. A story-of another "Sufi", *Ibn Al-Kurainee, the teacher of Al-Junayd in which he says that he subdued himself into humiliation for twenty years until it became like that of a dog!*[107]

4. "Hunger is the food of the Zaahidee!" [108] Sufi *sources attributed this statement to Abu Muhammad ' Abdullaah Al-Kharraaz, a master of the way!*[109]

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however, one finds in it strange reports, corrupt creed, and fabricated stories and Ahaadeeth. *(See* Talbees Iblees, *p. 160). See also the section entitled "Remarks" for a comment concerning* ***Al-Junayd*** *and other* Sufi *"masters."*

[106] Qut Al-Qu/oob, *V.I, p. 267. Al-Ghazaalee also related the same saying of Al-Junayd: "I like for the starting* Mureed (Sufi *disciple) not to occupy his heart in three things, otherwise his condition will change (he then named them as): (1)-Seeking to gain sustenance, (2)-Seeking knowledge of* Al-Hadeeth, *and (3)-Marriage.!* Ihyaa' 'Ulumid-deen, V. *4, p. 239, published by Daar Al-Ma'rifah, Beirut.*

[107] Qut Al-Quloob, *V. 2, p. 74. This is contained in the "most influential book" of*

Abu Taalib Al-Makki! In Qut Al-Quloob *(V. 4, p. 71) there is the story of "special people" in Basra who if they "would ask Allaah to hold off the establishment of the Hour, He would do so!" Al-Ghazaalee commented: "In themselves these are conceivable matters!" Reported in his* Ihyaa', *V. 4, p. 356.*

[108] Zaahideen; *People* of Zuhd. [109]*lhsaan Elaahee Thaheer's* Al-Tasawwuf, Al-Mansha' Wai Masdar *[Lahore,*

Pakistan: Idaarat Turjumaan As-Sunnah, (1st edition), 1406/1986)], p. 100. Ihsaan quoted the text from Tabaqaat Ash-Sha'raanee, *1:7, printed by Daar Al-'Ilm Liljamee' and Al-Matba'ah Al-'Aamiryyah Al-'Uthmaaniyyah, Cairo, 1305/1887. This print of the* Tabaqaat *will be referred to as* Tabaqaat-l.

5. Ash-Sha'raanee reported that Rabaah Bin 'Amr Al-Qayeesee said: "A man would not attain the levels of the *Siddeeqeed* [110] until he leaves his wife as if she was a widow, his kids as if they were orphans, and takes refuge in dog houses! [111]

6. Ash-Sha'raanee also reported that one of the celebrated *Sufi* so-called *Awliyaa'* by the name of 'Abdur Rahmaan Al-Majthoob, 'Cut off his own private part in the beginning of his *Jathbah* (a mystic *Sufi* state of *Jathb)"* [112]

7. Ibraaheem Bin 'Usayeefeer was, according to Ash-Sha'raanee, "A man having a great deal *of Kashf* [113] *...He* used to come to the town riding a wolf or a hyena, and to walk on water having no need for a boat; his urine was as white as milk...Most often he slept in a church, and he used to say: the Christians, unlike Muslims, do not steal shoes

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[110] *Siddeeqeen* (Sing. *Siddeeq)'.* One who eminently, or always, accepting, or confirming the truth in his saying, belief, and deeds.

[111] *At-Tasawwuf, Al-Mansha' Wai Masdar,* p. 58, quoting from *Tabaqaat-I,* 1:46. 112

[112] *Ibid,* from *Tabaqaat-I, 2:*142. *Jathb* (Lit. attraction): A *Sufi* term referring to the *Sufi* being in a state of "attraction" in which Allaah attracts the *Sufi* to His Presence. See *Mu'jam Al-Mustalahaat As-Sufiyyah* by 'Abdul Mun'im Al-Hafhee, p. 27, published by Daar Al-Maseerah, Beirut, Lebanon, 1407/1987.

[113] *Kashf:* Perception and witnessing all of the realities of existence as well as those of *Al-Ghayb.* You can find this in the stories of their so-called Gnostics which would take volumes to collect. [See for example: *Masaadir At-Talaqee 'Inda As-Sufiyyah,* by Saadiq Saleem Saadiq (Riyaadh, KSA; Daar Ar-Rushd, 1415/1994), pp. 35-37 and 62-94. See also *Kashf Haqeeqat As-Sufiyyah li Awwal Marrahfit-Taareekh* by Mahmood 'Abd Ar-Ra'uf AI-Qaasim (Ammaan, Jordan: Al-Maktabah Al-Islaamiyyah (2nd. edition), 1413/1992), p. 18.]

in the church."[114] He invalidated the fasting of the Muslims who ate chicken and mutton meat. Only those who, like the Christians, do not eat mutton meat, their fast is correct as far as 'Usayeefeer is concerned![115]

8. He also reported that another Sufi mystic by the name of Yaaqut Al-'Arshee (d.707/1307) married the daughter of his sheikh Abul 'Abbaas Al-Mursee. She stayed with him for eighteen years but he never touched her being shy from her father. He left her while she was still a virgin![116]

9. A man who used to fast throughout the year and offer Salaat throughout the night for thirty years. He was one of the regular attendants of the circle of Abu Yazeed Al-Bustaamee (one of the mystic "masters"). Nevertheless, he was unable to find the kind of knowledge which Abu Yazeed possessed! So, Abu Yazeed taught him that even if he fasts for three hundred years and offers Salaat throughout the nights of such period he would not be able to find even an ant-weight of such knowledge! When asked about the "cure," Abu Yazeed told him that he should shave his head and beard (!), hang a nosebag filled with nuts around his neck, gather some kids in the market around him and tell them, "Everyone who slaps me once, I will give him a nut!" The story goes that he should continue on this manner and that this is the way to attain a knowledge like that of Abu

[114] *They may not steal shoes, but they steal something far greater-creed!*

[115] *Ibid, p. 90, from* Tabaqaal-l, *2:140.*

[116] *Ibid*, p. *60, quoting* Al-Akhlaaq Al-Matbuliyyah *by Ash-Sha'raanee, V. 3, p. 179, checked by Dr. Manee' 'Abdul Haleem Mahmood. Published by Daar At-Turaath AI-'Arabi, Cairo, 1974.*

Yazeed.!!![117] When the man was astonished from what he had heard, he exclaimed, *"Subhaana Allaah!"*[118] Abu Yazeed replied: "Your saying *Subhaana Allaah* is *Shirk* (prescribing partners to Allaah)!" The man said: "Explain to me how?" Abu Yazeed answered: "Because you magnified

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[117] Is this the way to attain knowledge? You often hear from the mystics that "you don't know what it means until you become a mystic yourself." It may have a "hidden" meaning as the *Sufis* try to deceive the Muslims with their mystic terminology! But we will leave it for Al-Ghazaalee to explain the meaning of their *Tawheed* and their *Shirk.* He said: "Anyone who does not see Allaah in everything, then he sees 'other' than Him," and that "The pure *Tawheed* is to see in everything nothing but Allaah *3&"* See *Ihyaa'*, V. 1, p. 288.

The meaning of such *"Tawheed"* is that there is one existing Being and that is Allaah. The one who sees an existence other than that of Allaah is the *Mushrik* (who commits *Shirk).* Al-Ghazaalee explained the perfect understanding of *la ilaaha ilia Allaah* as: *"To see none except the One, the Truth. "* and that this represents the "perfect state of *Tawheed]"* He referred to a state of *"Tawheed,"* "witnessed by the sincere ones and which the *Sufis* call *Al-Fanaa'* (annihilation) in *Tawheed"* as the one in which, "Only One (i.e. Allaah) is seen in the entire existence." Al-Ghazaalee stresses that the utmost objective of *Tawheed* is to see, *"Al-Kull* (everything) not as *Katheer* (many), but as one," and that this "represents the objective of the *(Sufi)* knowledge known as *Kashf"* and that, "The secrets of this knowledge should not be recorded in a book." He defined the *Mushrik* as the one, "Who affirms the existence of an existence[1] besides that of Allaah" and that Allaah is, "The witness and the Witnessed, the beloved and the Beloved, and He is the *shaakir* (the one who is thankful) and the *Mashkoor* (The One Who deserves acknowledgment and recognition)... *Ihyaa',* V. 1, 288, V. 4, pp. 86-87 and pp. 245-247. He relates the saying of some of the *Sufi* mystics including that of Abu Yazeed Al-Bustaamee, "The *Awliyaa'* (so-called *Sufi* saints) see only Allaah in the two Worlds (lofty and low one)." [Ref. *Rawdat At-Taalibeen,* p. 9. Published by *Maktabat Al-Jundee,* Egypt, quoted in A. Dimashqiyyah's book *"Abu Haamid Al-Ghazaalee* and *At-Tasawwuf* p. 296, second edition, published by Daar Tayebah, Riyaadh, KSA, 1409/1988.]
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[118] *Subhaana Allaah:* Far is Allaah removed from every imperfection or deficiency. This is referred to as *Tasbeeh* of Allaah.

yourself and *Fasabahtaha* (made *Tasbeeh* of it) and did not make *Tasbeeh* of your *Rabb!"* [119]

10. Abu Yazeed, an example for many *Sufis,* devoted himself to Allaah and he had the determination to restrain himself from drinking water and from sleeping for one year!!! [120]

11. The story of the *Mureed* (a *Sufi* disciple) who, when urged to come and see Abu Yazeed, said: "I have seen Allaah and that made me in no need to see Abu Yazeed!" The person who urged him, Abu Turaab An-Nakhshabee, became very angry and said: "Woe to you! You allow yourself to be deceived by Allaah! If you had seen Abu Yazeed only once, it would have been more beneficial for you than seeing Allaah seventy times!" The *Mureed* did not feel comfortable and rejected what he heard from An-Nakhshabee. When he asked for an explanation, An-Nakhshabee told him: "Woe to you! Don't you see that when you see Allaah before you, He appears to you according to your rank, but when you see Abu Yazeed with Allaah, He appears to

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[119] *Qut Al-Quloob,* 2:74-75, and *Ihyaa', V.* 4, p. 358. According to the story, the man magnified himself by refusing to do what Abu Yazeed recommended, and in doing so, he did not magnify Allaah who "wants and likes" what Abu Yazeed does!!! This is a grave mistake regarding the understanding of Allaah and His Divine Pre-ordainment. Allaah does not like wrong and (or) *Kufr* and demands that mankind comply with His ordinances. Good and evil, however, exist by His Will. He willed the creation of good and evil in accordance with His Wisdom and Knowledge. He ordained that mankind must disassociate themselves from what He declared to be evil and which He hates. He requires from them to do good and He Likes it. Refer to our book *Al-Qadaa' wal Qadar* for more details. Note: Al-Ghazaalee commented on the above story of Abu Yazeed saying: "What he (Abu Yazeed) mentioned is the remedy for the one who suffers from arrogance and from bow he is looked upon by the people..."

[120] *Qut Al-Quloob,* V. 2, p. 70 and *Ihyaa',* V. 4, p. 356.

him according to his (Abu Yazeed's) rank!" He (the *Mureed* **understood what I said!"** [121]

13. The *Faqeer* amongst the *Sufis* used to wander in the land, days and nights without food! This further developed into "discovery trips" around the globe:

a) Abu Yazeed describes mountains named *Qaaf, 'Ayn, Saad* which, according to him, surround the lower earths, around each earth there is a mountain the size of the *Qaaf (I)* mountain which surrounds the earth we live on. Not only that, but one of their mystics climbed mount *Qaaf* and found Noah's ship laying on top of it! And another one puts his leg on mount *Qaaf* while sitting in Al-Basra,[122]

b) Abu Yazeed describes himself being taken by Allaah to the heavens and being shown him what is in it from *Al-Jinaan* (Sing, of *Jannah)* all the way to the *'Arsh.* Then He made Abu Yazeed stand before Him and said: "Ask me anything of the things which you have seen and I shall grant it to you." I said: "My Master! I have not seen anything which I liked so that I would ask You to have. He said: "Truly you are my *'Abd* **(slave); Truly you** worship Me (only) for My sake!" [123]

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[121] See *Qut Al-Quloob,* V. 2, p. 70. Allaah is Above what the unjust attribute to Him. Note: Remember that Nuh **Ha Mim Keller** described this book of Abu Taalib Al-Makki (died in Baghdad in 386/996) as "his most influential work"!!! Al-Ghazaalee commented on this story saying: "This is only the beginning of their *Sulook* [journey to Allaah (which they claim)]! and the least of their *Maqaamat* (so-called *Sufi* stations on the way to Allaah). It represents the dearest thing that exists amongst the pious of mankind." *Ihyaa',* V. 4, p. 357.

[122] See *Qut Al-Quloob, V.* 2, p. 69.

[123] *Ihyaa', V. 4,* p. 356.

c) Al-Ghazaalee said: "Amongst the *Awliyaa'* of Allaah are some whom the *Ka'bah* visits and makes *Tawaaf* around him, as some people *of Kashf* have witnessed."[124]

The above are just some examples of the mystic stories in Al-Makki's *Qut Al-Quloob* and Al-Ghazaalee's *Ihyaa'.* Al-Khateeb Al-Baghdaadee said that he (Al-Makki) **"mentioned ugly things with regard to Allaah's Attributes."**[125] This critique by Al-Khateeb Al- Baghdaadee is written in the same reference *(Al-'Alaam,* V. 6, p. 274) which Nuh Ha Nuh Keller referred to when he compiled the biography of Abu Taalib Al-Makki, but he did not mention it!

In addition Nuh Ha Mim Keller compiled a biography (x68, p. 1039) of Abu Yazeed Al-Bustaamee in which he said:

"When a prominent scholar once asked him [Abu Yazeed] from whence he had acquired his knowledge, he replied that it was from applying the maxim, "Whoever applies what he knows, Allaah bequeaths him knowledge of what he did not know." How does this compare with his stories above?

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[125] *Ibid,* V. 1, p. 269. No need for comment!

[125] See *Taareekh Baghdaadby* Al-Khateeb Al-Baghdaadee, V. 3, p. 89.

The *Hawaa* In The *Reliance of the Traveller*

Of Nuh Ha Mim Keller

A Case Study

In his book *The Reliance...,* Nuh Ha Mim Keller allocated a special section (s4.4, p. 789) in which he collected some texts for some "principle *Sufis"* to "describe in their **words the delusions of those who consider themselves above the Sacred Law."** On page 863 (section w9.4) he cited the names of scholars who, according to Keller, "had the higher education of *Sufism."* Through a special section (w9.5, p. 863), Keller stresses the sayings of "principle *Sufis"* like 'Abd al-Wahhab Sha'rani (or Sha'raanee) in which it is emphasized that *Sufism* is **"built of the Koran (i.e. Qur'aan) and sunna."** A similar statement is attributed to Al-Junayd: **"This knowledge of ours is build of the Koran and sunna."** For the sake of brevity, I will provide the reader with the names of some of those

"principle *Sufis"* and the statements attributed to them in the mostly *Sufi* cited references. Already the case of Abu Taalib Al-Makki and his took *Qut Al-Quloob,* together with the cited sayings of *Sufi* "masters" -.herein, has been considered.

1. Knowledge, Secrecy, & Insanity

A) Abu Bakr Al-Khalaabaathi said: "Al-Junayd[126] told Al-Shiblee:[127] "We have composed this knowledge (i.e. *of Sufism)* in an elegant style and then hidden it in the *Sirdaab.*[m] You then came and publicized it for everyone!" He replied: "I say and I hear, is there anyone else in the *Daarayn*[129] other than me!"[130]

"The authentic knowledge that is "based of Qur'aan and *Sunnah "* is not :o be hidden in any place, let alone be kept from people. This casts doubt regarding the benefits of the mystic *Sufi* "knowledge."

The Prophet ﷺ said:

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[126] The "master of the *Sufi* path." He died in Baghdad in 297/910.

[127] Al-Shiblee is one of the close associates of Al-Junayd. He died in Baghdad in 334/946.

[128] *Sirdaab:* Lit. A narrow place into which one enters. In the present day it is applied to a cellar, or a subterranean vault, in which anything is put to be kept cool. See *Lane's Lexicon, V.* l,p. 1349.

[129] *Daarayn* (a dual of *Daar):* It refers to *Daar Al-Fanaa'* (The perishable abode: the present world) and *Daar Al-Baqaa'* (the everlasting abode; the world to come).

[130] Reported in *Kashf Haqeeqat As-Su/iyyah,* p. 18, quoting from Al-Khalaabaathi's *At-Ta 'arruf li Math-hab At-Tasawwuf,* chapter 65, p. 145. Published by Daar Al-Kutub Al-'Ilmiyyah, Beirut, Lebanon, 1400/1980.

" قد تركتكم على البيضاء ليلها كنهارها لا يزيغ عنها بعدي إلا هالك." -[صحيح سنن ابن ماجه، وأحمد].

"I am leaving you [after me] on *the Baidaa* [131] [i.e. his *Sunnah],* its night [is bright] as its day. None would deviate from it except the one who is doomed to perish." [132]

In his response, Al-Shiblee exposed the "hidden" foundation of the knowledge of the so-called *Sufi* Gnostics: <u>"I say and I hear, is there anyone else in the *Daarayen* other than me!"</u>

When 'Abdullaah Bin Jaaban and his company visited Al-Shiblee and were about to leave him, he said: "I am with you wherever you may be, you are under my care and in my safe keeping."[133] In a cool and unfruitful defense of such sayings, the *Sufis* often resort to forcefully making the language accord to a meaning which it does not plainly indicate. Accordingly, At-Toosi said: "What Al-Shiblee intended in his saying is that Allaah j^" is the one with you wherever you may be...". The same was said regarding the intention of Abu Yazeed Al-Bustaamee in his saying: "سبحاني ما أعظم شأني. Far removed is me from every imperfection, how great is my state." Nuh Ha Mim Keller resorted to Al-Ghazaalee's interpretation of Abu Yazeed's statement (w7.3, p. 858) claiming that it, "either passed his lips by way of quoting Allaah Most High, just as if he heard and repeated, 'There is

[131] *Baidaa':* Lit. white one; signifying clarity.

[132] *Saheeh Sunan Ibn Maajah,* V. 1, *Hadeeth* #43.

[133] *Kashf Haqeeat As-Sufiyyah,* p. 108, quoting *from Al-lam 'i* the "mother" book of *Sufism* by Abun-Nasr As-Siraaj At-Toosi (died 378/989), p. 478, reviewed by Dr. 'Abdul Haleem Mahmood and Tana 'Abdul Baaqee Suroor 1380/1960, *Lujnat Nashr at-Turaath As-Sufi.*

no god but Allaah, so worship Me' (Koran 30:14), it would be interpreted as a quote- or...this utterance passing his lips while in a state of spiritual intoxication and being overcome by a state, since the return to sobriety obliges one to hold one's tongue from words that mislead, and while intoxicated he was unable to do so." Remember that this spiritual intoxication is one of the stations which the *Sufis* aim to attain through mostly blameworthy and strange ways on their road to witness the Truth!!! Even if they utter *words of Kufr* like "I am Allaah" in "a spiritually intoxicated state of total oblivion," it "does not entail unbelief."[134] And if you want to know why these "friends of Allaah" are exempted, then the sheikh of Nun Ha Mim Keller, 'Abdul Wakeel al-Durubi, explains: "A friend of Allaah or not, some one totally oblivious is as if insane, and is not held legally responsible."![135]

He is legally irresponsible if the means that lead to his unconscious are lawful, or if the person is honestly unable to ward off a strong lawful influence, or being in a situation (e.g. intense sadness or joy) which he did not choose in the first place. However, when unlawful, innovated, and mystic means are intended and followed through an organized fashion then we deal with misguidance, hallucinations, and in some cases plain *Kufr*.

The *Sufis* seek to attain their intoxicated states through their circles of innovated and unlawful *Samaa'* which include singing, reciting special lyrics whose literature is expressed in mystical language and set to music by various musical instruments intended to provoke among the listeners a psychic excitement so as to reach a stage of artificial ecstasy

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[134] A commentary by 'Umar Barakat quoted by Nuh Ha Mim Keller in his *Reliance* (section o8.7, p. 597).

[135] *Ibid*

known as the *Sufi Wajd.* [136] You see them swaying, shaking, clapping

their hands until they fall **unconscious.**[137] Upon recovery some say they met Allaah, others claim they went to the seven heavens and many say they traversed the world and stopped by Mount *Qaaf,* etc.!!! This is the *Samaa'* of the *Shaytaan* and it affects 'Eesaa ﷺ worshippers, cross-worshippers, image-worshippers, sex addicts, crack and heroine addicts, etc.

Had this been something approved by the *Sharee 'ah,* the *Sahaabah* would have been the first to apply it! To the contrary, the **lawful *Samaa'*** of the Prophet and the *Sahaabah* رضي الله عنهم was listening to the Qur'aanic recitation. The effects were described by the Allaah ﷻ [138]

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[136] *Wajd:* A *stale* of excitement that arises from hearing poetry, music, drums, etc. It may involve strong motion, shaking of the body, dancing, tearing clothes, crying, etc. In some of its cases it may lead the *Sufi* mystic to a state of *Fanaa'* (annihilation in Allaah) or less! [See *Masaadir At-Talaqee 7ndaAs-Sufiyyah,pp.* 622-632.]

Some forms of the *Sufi Wajd* may arouse from irregular prose or *Sufi* stories. Al-Ghazaalee reported a *Wajid* of Al-Junayd in which he was dumbstruck: Al-Junayd took a sample of his ill sheikh's urine to a smart doctor. Upon seeing it, the doctor said: "I see that this is the urine of *'aashiq* (a *Sufi* in an extremely excessive state of love to Allaah. According to the *Mujatn Al-Mustalahaat As-Sufiyyah of Al-*Hafnee (p. 185), it is a state of unity between the Essence of the Beloved and that of the lover necessitating that the latter is in a state of unawareness, busy witnessing in his essence the Beloved in His Essence.)" Hearing that, Al-Junayd fell dumbstruck and the bottle containing the urine fell too. When Al-Junayd asked his sheikh whether the love appears in the urine, he replied: Yes! See *Ihyaa',* V. 4, p. 338. Note: Anything opposing the Qur'aan and authentic *Sunnah* is rejected.

[137] A detailed description of the unlawful *Samaa'* is presented by Abul 'Abbaas Al- Qurtubee (578/1183-656/1239), the Maalikee and a *hadeeth* scholar, in his book *Kashf Al-Qinaa' 'an Hukm Al-Wajd was Samaa'.* See *Masaadir At-Talaqee, p. 79.*

[138] *See Majmoo' Al-Fataawaa,* V. 11, pp. 7-8.

وجل القلوب *Wajlul Quloob* (Fear of the Hearts):

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ
رَبِّهِمْ يَتَوَكَّلُونَ [الأنفال،٢].

The believers are only **those who, when Allaah is mentioned, feel a fear in their hearts and when His** *Aayaat* [this Qur'aan] **are recited unto them, they** [i.e. the **verses] increase their Faith; and** they **put their trust in their *Rabb*** [Alone]. [Qur'aan, Soorat *Al-Anfaal,* 8:2].

اقشعرار الجلود Shivering of the

ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ
تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ

Allaah has sent down the best statement, a Book [this Qur'aan], its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their *Rabb* shiver from it [when they recite or hear it]. Then their skin and their hearts soften to the remembrance Of Allaah. [Qur'aan, *Soorat Az-Zwnar,* 39:23].

3. البكاء Weeping and Shedding of Tears:

{ إِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُ ٱلرَّحْمَٰنِ خَرُّوا۟ سُجَّدًا وَبُكِيًّا } [مريم،٥٨].

When the *Aayaat* [Verses] **of *Ar-Rahmaan*** [The One Who encompasses everything with His Mercy] **were recited unto them, they fell down prostrating**[139] **and weeping.** [Qur'aan, *Soorat Maryam,* 19:58].

'Abdullaah Ibn Mas'oud was reciting verses of the Qur'aan to the Prophet ﷺ and when he reached the saying of Allaah ﷻ

فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا [النساء: ٤١].

How [will it be] **then, when We bring from each nation a witness and We bring you** [O Muhammad ﷺ **as *a* witness against these people** [Qur'aan. *Soorat An-Nisaa 4:4]},* the Prophet ﷺ said: "Stop!" And behold, his eyes were overflowing with tears.[140] Even in this lawful *Samaa'* the Prophet's fear of Allaah was the perfect form of fear which called for doing what Allaah loves and abandoning what He hates. That is why when some people in Basra ('Iraaq) fell unconscious, dumbstruck or dead upon experiencing great fear when hearing an *Aayah* of *'Athaab* (punishment) or Qur'aanic recitation, "A group of the *Sahaabah* and the *Taabi'een* such as Asraaa' Bint Abee Bakr[141] and 'Abdullaah Ibn Az-Zubayr [142] and

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[139] A prostration at this place.

[140] *SeeSaheehAl-Bukhaaree,V.6,p.* 106

[141] Asmaa' Bint Abee Bakr As-Siddeeq رضي الله عنهما, the mother of 'Abdullaah Ibn Az-Zubayr ﵁, and the sister of *Ummul-Mu'mineen* 'Aa'ishah رضي الله عنها .She, her father, grandfather, her son Ibn Az-Zubayr were from the *Sahaabah.* She was the last of the *Muhaajiraat* to die, passing away at the age of one hundred years. She narrated fifty-eight *Ahaadeeth.* See *Tahtheeb Siyar 'Alaam An-Nubalaa',* #154, pp. 62-63.

[142] 'Abdullaah Bin Az-Zubayr, the son of Asmaa' Bint Abee Bakr ,&, the son of the Prophet's aunt and his *Hawaariy* (disciple). The brave *Mnjaahid* devoted

Muhammad Bin Seereen[143] and others criticized that since they saw that it was an innovation and contrary to what they knew from the manners of the *Sahaabah."*

Muhammad ﷺ, who is the best of mankind, and the *Sahaabah* who **were** upon the right way of knowing Allaah, never made this *Deen* a subject of experience and hallucinations! We read in Keller's *Reliance...* that a friend of Allaah by the name of Ahmad Al-'Alawi

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worshipper, and a great man of honour and knowledge. He reported about thirty Bree *Ahadeeth.* He was killed following a dispute with 'Abdul Malik Bin llorwaan. He lived for more than seventy years. *Ibid,* V. 1, #287, pp. 102-103.

143 Muhammad Bin Seereen, Abu Bakr, Al-Ansaaree, Al-Anasiy Al-Basree, *Mawla* freed man) of the Prophet's ﷺ servant, Anas Bin Maalik He heard from Abu Hurairah, 'Umraan Bin Hussain, Ibn Abbaas, Ibn'Umar,'Uday Bin Haatim, Xnas Bin Maalik and others. He was a *Faqeeh,* learned scholar, pious, and an honest man who reported many *Ahaadeeth,* and a *Hujjah* (an authority). He died in *-x* year 110/710, one hundred days after the death of Al-Hasan Al-Basree. bid,V.l,#623,p. 170.

144 Shaykh-ul-Islaam Ibn Taymeeyah in *Majmoo' Al-Fataawaa,* 11:6. This is in reference to the story of Zuraarah Ibn Awfaa, the judge of Basra who recited:

{ فَإِذَا نُقِرَ فِي النَّاقُورِ } [المدثر، ٨].

Then, when the trumpet is sounded. [Qur'aan, *Soorat At-Mudaihthir,* 73:8] in the *Fajr* prayer and fell down dead. The other case is when Saalih Al-Murree recited to Abu Jahr the blind man and the latter fell down dead. Because of great exaggeration in matters of fear others were dumbstruck upon hearing the Qur'aanic recitation. The opposite is the cases of those who don't feel anything when they hear the Qur'aan. The best of guidance is that of Allaah's Prophet ﷺ and which influenced his Companions who did not loose their state of consciousness, yet their levels of Eemaan were affected in the best sense..

said that: "It has been said that the way [of the *Sufi* Gnostic to Allaah] begins in madness, proceeds to arts, and ends in quietude."[145]

Dr. 'Abdul Haleem Mahmood, the Shayekh of Al-Jaami' Al-Azhar (Al-Azhar University in Egypt), related the saying of Ibn'Arabi (the so-called "Greatest Sheikh of the *Sufis")* that his [Ibn 'Arabi's] sheikh *Al-Ghawth* (Succor) Abu Madyan is one of eighteen people (i.e. from the *Sufi* masters) who, "See none in the worlds but Allaah."[146]

These statements and others that will come, illustrate the reality that the goal *of Sufism is* one, despite some of the early and recent attempts (Keller's included) to conceal their mystic ways. Al-Hussain Bin Mansoor Al-Hallaaj, was the most daring amongst the principle *Sufi* masters to totally unravel the secret of their journey to *Wahdat Al~ Wujud,* Unity of Existence. This daring led to his being beheaded. Al-Shiblee said: "I and Al-Hussain Bin Mansoor were on one thing (i.e. regarding *'Aqeedah)* except that he disclosed it while I kept it concealed."[147] Apparently, the heat of the sword forced him to be more cautious!

B) The *Sufi* master Ash-Sha'raanee relates that Al-Junayd said, "It is not recommended for the *Faqeer* (a *Sufi* or an initiate in a *Sufi* way) to read the books of "special *Tawheed,"* except amongst those who believe in the truthfulness of the "people of the way" or those who are committed to them..." According to Ash-Sha'raanee, "Al-Junayd never spoke about the knowledge of *Tawheed* except in the innermost part of

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145 The *Reliance...,* s4.8, p. 790.

146 *Abu Madyen Al-Ghawth* by Dr. 'Abdul Haleem Mahmood [Beirut-Sidon, Lebanon: Al-Maktabah Al-'Asriyyah], p. 124.

147 See Taha 'Abdul Baaqi Suroor's book *Al-Hallaaj,* p. 104. The author is a contemporary *Sufi* from Egypt.

his home and after locking its doors and putting the keys under his thigh, saying, 'Would you like that people reject the Awliyaa' of Allaah ﷻ and His choicest and distinguished people, accusing them

with heresy and Kufr?"

Why? Because, according to the following statement attributed to Al-Junayd, "They say certain things, which to Al-'Aammah,[149] *are* Kufr."[150] *To the mystic* Sufis, *the knowledge of importance is an inward dimension which is gained in special exercises and through spiritual struggle.*[151] *Principle* Sufis *reported that Al-Junayd considers*

that, "The Siddeeq *cannot be truly considered as a* Siddeeq *until seventy [from the]* Siddeeqeen *(Sing.* Siddeeq) *testify that he is a* Zindeeq,[152] *because they testify according to his* Thaahir *(what is apparent from his condition). This is so because the* Siddeeq *gives the* Thaahir *the decree of the* Thaahir *(i.e. the* Shares 'ah) *and gives the* Baatin *(the inner) the decree of the* Baatin *(that of the inner*

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148 Taqdees Al-Ashkhaas 'Inda As-Sufiyyah, *V. t, p. 488, quoting from* Tabaqaat Ash-Sha'racmee, *1:10, published by Al-Matba'ah Ash-Sharafiyyah, Cairo, Egypt, 1315/1878. This* Tabaqaat *edition will be referred to as* Tabaqaat-T.

149 Al-'Aammah *(Lit. common Muslims): To the* Sufis *the term refers to the "Scholars* of Sharee 'ah" *or the "People of the 'Outward Law'" only. They consider themselves the people* of Haqeeqah: *The* Baatinee *"truth" which transcends human and* Sharee'ah *limits, or* Ahlul Baatin: *"People of Inward or Unapparent (knowledge or truth),"*

150 *Al-Makki's* Qul Al-Quloob, V. *2, p. 77*

151 *Some of their special exercises include hunger, wandering, sleeplessness, eating grass, seclusion, constant gazing at the sky, and other strange ways of spiritual struggle in order to attain the state* of Kashf.

152 Zindeeq: *A heretic, one who deviates from the right* Deen *of Allaah.*

dimension). So, they do not obscure the *Thaahir* by the ***Baatin*** **and vice versa.** Thus **they testify** that **he is a *Zindeeq* in** his *Thaahir* as they **know that he is a *Siddeeq* in his *Baatin*,** because **they realize such a** state within themselves."[153]

According to the above statements one notices that:

1. The *Tawheed* is supposed to be a secret proposed by the elite.

2. The *Sufi "Tawheed* contains things which may be considered heretic and *Kufr* by the people *of Sharee 'ah:*

Al-Ghazaalee related that Al-Junayd said: "Those who are friends of Allaah and are delighted by His presence utter certain things in their talk and during their secret conversations in their solitude, which are considered *Kufr* by *Al- 'Aaamah."* [154]

Al-Ghazaalee also related that Sahl At-Tustaree [died 283/896] said, "The scholar has three kinds of knowledge: **An outer [or apparent] knowledge** which he **offers** to **the** people of *Ath-Thaahir;* A ***Baatinee*** **knowledge** which **he** is **unable to disclose except to its own people,**

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[153] *Kashf,* p. 19 quoting from *Al-Manaathir Al-Ilaahiyyah* by the principle *Sufi* 'Abdul Kareem Bin Ibraaheem Al-Jeeli, p. 44 (1st edition), 1382/1962. Reported also by Mahmud Mahmud Ghurab who, according to Nuh Keller (x265, p. 1081), is an Ibn 'Arabi specialist of Damascus. In his book *Shark Al-Kalimaat As-Sufiyyah warrad* 'a/a *Ibn Taymeeyah* (p. 15), the so-called specialist of Damascus related that Ibn 'Arabi reported the above statement of Al-Junyad in his [Ibn 'Arabi's] *book Al-Futoohaat Al-Makkiyyah,* p. 691.
[154] Reported by Al-Ghazaalee *inlhyaa',* V. 4, p. 341.

and a knowledge exclusively between him and Allaah which he does not disclose to anyone."[155]

According to Al-Ghazaalee, "Some of them *[Sufis]* said: 'There is a secret to *Ar-Ruboobiyyah* if it is disclosed, the Prophethood would be annulled; and the Prophethood has a secret if it is revealed, knowledge would become null, and there is a secret with those scholars who have knowledge of Allaah which if they would disclose, the Laws would be annulled.'"[156]

Note: Such concepts oppose the knowledge which "**is based of the Qur'aan and *Sunnah*.**" Through mysticism, the pure and clear knowledge has been changed to become a secret dogma with branches that nullify each other!

Question: Why is it that those who are busy with the "apparent law" [as the mystics refer to the followers of the *Sharee'ah}* do not understand the talks, conversations, and speeches of the "friends of Allaah" (as the *Sufis* call their mystics)?

.Ahmad Ar-Rlfaa'ee, a *Sufi* "friend of Allaah" as Nuh Ha Mim Keller described him (x382-a, p. 1112), explained that they [people of *Ath- Thaahir],* "Cannot bear the meticulous speech of the *'Aarifeen*[157]

IS5 Ibid,V. l,p. 100.

l56 *Ibid,V.* l,p. 100.

157 *'Aarifeen* (Sing. *'Adrift:* A *Sufi* term referring to the mystic who, according to Ibn 'Arabi, the "Greatest Sheikh" to the mystics, "Sees Allaah in everything, rather he sees Him the essence of everything." *Fusoos Al-Hikam: Fus Hikmah Imaamiyyah fee Khalimah Haaroniyyah, p.* 192, by the infamous Ibn 'Arabi (560/1165-638/1240) with commentary by Abul 'Alaa' 'Afeefi, 2nd edition, 1400/1980, Daar Al-Kitaab Al-'Arabi, Beirut, Lebanon.

because their words are *Laahootiyyah,*[158] their indications are holy, and their statements are eternal..."[159]

Note: Ash-Sha'raanee said in his *Tabaqaaf.* "If a mosquito lands on his body, he [Ahmad Ar-Rifaa'ee] would not cause it to fly away and would not let anyone make it to fly, and he would say: 'Let it drink from this blood which Allaah تعالى has foreordained for it.'...He used to begin whoever he meets with *Salaam* even cattle and dogs. And if he would see a pig he would say to it, "May your life be pleasant during

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Ibn ' Arabi, like some other *Sufi* masters, claimed that he wrote this book *(Fusoos Al-Hikam)* because "the Prophet ﷺ told him [in a dream]:'Here is the book of *Fusoos Al-Hikam* Take it and bring it out to the people so that they benefit from it...'" And he brought it out, "Just as the Prophet ﷺ had laid it down without addition or omission..." *Ibid,* p. 47 and Al-Qaashaani's explanation of the same book, p. 9. The Prophet ﷺ is above the spread of heresy! It is the *Shaytaan* who inspires such imaginations. The books of Ibn'Arabi contain many statements in which he considers everything worshipped on earth is Allaah *(Al-Fuloohaat Al-Makkiyyah,* 3:248) and that his heart "turned to accept every image"; it became "a monastery for monks, a home for idols, the *Ka 'bah* of the *Taa 'if* (the one in *Tawaaf),* the Tablets of the Torah, and the book of the Qur'aan..." [From Ibn [4]Arabi's *Deewaan Turjumaan Al-Ashwaaq wa Muhaadarat Al-Abraar,* p. 402. See *Kashf,p.* 152.]

Mustafae Al-'Arusi (1213/1799-1293/1876), one of the *Sufi* masters who once filled the post of *Sheikh Al-Azhar* in Cairo, said: "The *'Aarifis* the one whom Allaah تعــالى made him witness His Essence, Attributes, and Actions..." [From *Nataa 'if Al-Ajkaar Al-Qudsiyyah* (or *Haashiyat Al- 'Arusi,* 1:8); See *Kashf,* p.301.]

158 *Laahootiyyah:* having divine qualities.

159 *Kashf,* p. 48 quoting from *'Alaam At-Tasawwuf Al-Islaamee* by Ahmad Abu Kaf, pp. 26-27, Daar Al-Hilaal.

the morning.'[160] There are some strange concepts in the contemporary societies for animal rights, but perhaps nothing like this. This is similar to the concept of non-violence or non-injury and respect to living beings, known as Ahimsa which is common to Buddhist and JAIN ethics![161]

C) Al-Ghazaalee relates that Al-Junayd said, "I do not like for the Sufi **to** write or read because this will make him concentrate on his concern..." Another *Sufi* mystic, Abu Nasr At-Toosi, quotes Al-Junayd, "If you encounter the Faqeer then meet him with kindness but do not meet him with knowledge because kindness makes him delighted and knowledge makes him lonesome."[163]

In a story related in more than one *Sufi* reference, it is said that Al-Junayd accepted repentance from a Mureed whose body turned black because he talked to himself and looked at something while in prayers! As a result, the Mureed body became white! The story tells that the Mureed was in a remote land. When he returned and met Al-Junayd, he told him: "Had it not been for my acceptance of your repentance, you would have stayed in that blackness until you meet Allaah!"[164]

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[160] Masaadir At-Talaqee, p. 79, *quoting from Ash-Sha'raanee's* Tabaqaat, *V. 1, r.143, 1408/1988-edition, Daar Al-Jeel, Beirut. This* Tabaqaat *will be referred to* ***is*** **Tabaqaat-M.**
[161] *See* Dictionary of Religions, *edited by John R. Hinnells, p.* 27. *Penguin Books, 1984.*
[162] Ihyaa',V.4,p.239.
[163] *At-Toosi in* Al-lam', p. *233. From* Kashf. p. *542.*
[164] Ihyaa', *V.4,p. 54.*

Al-Qushairee[165] said, "Al-Junayd was asked, 'O Aba Al-Qaasim (i.e. Al-Junayd)! Could *Al-'Aarif* commit *Zina* (fornication or adultury)?' He bowed his head for a long time then lifted it up and said: 'And the Command of Allaah is a decree determined.'"[166]

The *Isnaad* of these sayings and stories is a *Sufi* one, from the respected and educated men of the way!

2. Fanaa', Wahdat Al-Wujud, Markets, Farq, Jam', Shaathili Order, the Perfected Man, and the Main Emphasis of Sufism.

<u>A1 Ibn 'Aieebah.[167] a "Principle *Sufi"* Speaks:</u>

Ibn 'Ajeebah is a *Shaathili Sufi* master known for his commentaries on Ibn 'Ataa' Illaah's *Hikam* (Aphorisms). He said that "When the sheikh *(Sufi mystic)* sees that the person (i.e. the *Mureed)* is ready to join the body of the *Ahbaab* (i.e. the *Sufi* saints), he opens for him the door and says: 'Here you are, and here is your *Rabb.'*[168] If he is thrown

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[165] Al-Qushairee is 'Abdul Kareem Ibn Hawaazin Ibn 'Abdul Maalik, Abu Al-Qaasm Al-Qushairee. A *Sufi* master who wrote *Ar-Risaalah Al-Qushairiyyah.* He died in Naisapoor in 465/1073.

[166] *Kashf,* p. 545 quoting *Ar-Risaalah Al-Qushairiyyah,* p. 160. Daar Al-Kitaab Al-'Arabi, Beirut. Lebanon.

[167] Ibn 'Ajeebah is Ahmad Ibn Muhammad Ibn Al-Mahdi, Ibn 'Ajeebah (1160/1747-1224/1809), a *Sufi* master of the Shaathili order. SeeNuhHaMim Keller's *Reliance...* (s4.5) and (x!53).

[168] Nuh Ha Mim related a similar statement by the mystic Muhammad Al-Haashimee w9.7, p. 866. The strange relationship between the *Mureed* and his *Sufi* saint needs a special volume to cover!

into the Hadrah[169] *of An-Noor (one of Allaah's Names), and all the veils were withdrawn from him, he would deny the entire existence as well his own. Consequently, his existence will become annihilated into that of his Beloved; his presence will disappear in the witnessing of his Ma 'bood (i.e. Allaah) thus he composes [the following]: 'I am my Beloved and my Beloved is Me, I am the Lover and I am the Beloved, next to whom there is none.'"*[170]

After reaching the above mystic state of Fanaa' *(annihilation), the* Mureed *recovers and becomes in a new state in which he, outwardly witnesses the state* of Jam '[171] *and outwardly the state* of Farq[172] *which*

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[169] Hadrah: Presence. Used by the Sufis in its general meaning, "Being in the presence of Allaah." In the school of Ibn 'Arabi, however, there are "Five Divine Presences," a metaphysical doctrine of the degrees of reality of which there are different versions. This concept is influenced by the Neoplatonic chain of "Stages or Orders of Being." [See Mu'jam Al-Muslalahaat As-Sufiyyah by Al-Hafnee, p. 237 and Shorter Encyclopedia of Islam, p. 125, edited by H.A.R. Gibb and J.H. Kramers, 4th impression, 1995. Published by E.J. Brill, Leiden, The Netherlands.] The Mureed is informed that the Hadrah is the start, then the Mukaashafah (Mystic spiritual revelation regarding the Truth [Allaah] and the Ghayb. Through this stage, things will be manifested as if he sees them by his eyes). The next state is the Ash-shaahadah (Witnessing of the Truth).

[170] Ibn 'Ajeebah in Eeqaath Al-Himamfee Shark Al-Hikam, p. 113. Published by Daar Al-Ma'rifah, Beirut, Lebanon.

[170] ' Jam': A Sufi term in which the Mureed sees only the Truth (Allaah), without creation. Ibid, 388. In this state the Mureed sees everything as Allaah. 'AH Noor-ud-Deen Al-Yashurtee, the founder of the Tareeqah Al-Shaathilyyah Al-Yashurliyyah in 'Akka, Palestine said: "The one whose Jam'is steady, will be in charge of every atom of the atoms of existence." He died in 1316/1900! See Kashf, p.218 quoting from Nafahaat Al-Haq, p.98 by Faatimah Al-Yashurtiyyah (1st. ed).

[170] Farq: The mystics in the state of Jam' (which occurs during Fanaa') see only Allaah, and in the state of Farq they witness creation. After being in a state of Jam', the mystic sees both, the state of Jam' (inwardly he is in Fanaa') and Farq

is only a verbal but not real one." [173] He then recommends that statements said in the state of *Jam'* like: "I am my Beloved and my Beloved is Me..." and "I am my *Ma'boodee* (The God whom I worship) could only be said, "when he is certain that his state of *Fanaa'* has been established" and that he, "must not say this to anyone except the one who believes him as being in such a state, otherwise he may be subject to being killed."[174] He brings forth the example of Al-Hallaaj[175] and his open uttering of the believe in *Wahdat Al-Wujud* (the Unity of Existence) which cost him his life. That is why he said addressing the *Sufi Faqeer.* "Never say' I am Him (i.e. Allaah),'and beware of being other than Him." This has the same meaning as that said by Abu Al-Hasan Ash-Shaathili. the "master" of the Shaathili *tareeqah* which Nuh Ha Mim Keller follows: "Make the *Farq* on your tongue present and let the *Jam'* be witnessed in your heart."[176] So, the *Sufi* should address the people with the *Farq* on his tongue to confess of his creation before them and keep the state *of Jam'* concealed in his heart: He is annihilated in the Divine.

(outwardly he is created). *Ibid,* p, 388. This is a state higher than that *of Jam'* and the mystics refer to it as the state of *Baqaa'* (subsistence).

173 Ibid,p.113.

174 *Ibid,* p.l 13 and *Al-Futoohaat AS-Ilaahiyyahfee Shark Al-Mabaahith Al-Asliyyah* by the same author (Ibn 'Ajeebah), published on the margin of *Eeqaath Al-Himam,* p. 456.

175 Ibn 'Ajeebah said about Al-Hallaaj: 'The true friend of Allaah.'(l) So, Ibn 'Ajeebah accepts him and does not reject his beliefs of *Kufr* because he considers him *A Sufi* "friend of Allaah"!

176 See *Kashf,* p. 59 where he quoted Abul Hasan Ash-Shaathili on page 65 of *Bidayat At-Tareeq Ilaa Manaahij At-Tahqeeq fee Thilaal Ash-Sharee'ah wa Rihaab Al-Haqeeqah,* by As-Sayed Mahmood Abu Al-Fayed Al-Manoofee Al-Huseinee *(Siisilaht mina Ash-Sharq wal Gharb),* Ad-Daar Al-Qawmiyyah li At-Tibaa'ah wan-Nashr.

Sayyed Hossein Nasr, a *Sufi* enthusiast to *Sufism* and well known by Nuh Ha Mim Keller [177] said, "All that we can do is to stress that the Sufi teachings center upon two fundamental creeds: *Wahdat Al-Wujud* the Unity of Existence) and *Al-Insaan Al-Kaamil*[178] (the Perfect Man)." [179]

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[177] Nuh Ha Mim Keller introduced Seyyed Hossein Nasr as, "Author of a number Of works that are among the best available in English on the relevance of traditional atomic sciences and **mystical disciplines** to the situation of modern man including Meals and Realities of Islam...and ***Sufi Essays***. The translator (i.e. Nuh Ha Mim Keller) is indebted to his writings for being among the reasons he (Nuh Ha Mim Keller) became a Muslim. While from a Shiite background, **Hossein Nasr has a inner footing in traditional Islamic Knowledge than any other western interpreters of Islam, Muslim or non-Muslim, and his works are generally free of mistakes in detail found in others' books, though some passages are occasionally colored by the comparative religions approach that mars the writings off a number of contemporary Muslim intellectuals. He lives and •caches in the United States,"** [Nuh's Reliance..., x323, p. 1095.] So, while Nuh Ha Mim Keller criticizes the translations of Sufi works by Western scholars because, "They are filled with talk like 'union with God', etc. (w7.4), and praises TS works of the Shi'ite Hossein Nasr, then it is important to reflect upon the revealing statements of Hossein Nasr regarding the true objectives of mystic *Sufism.*

[178] *Al-Insaan Al-Kaamil*: In the world of Sufism, Al-Insaan Al-Kaamil is the "barrier" qualified with both the Essence of Allaah and the essence of creation (or man). And he is the one who comprises all the worlds of the Divine and that of creation, the complete and the partial. He deserves the Names of the Thaat (Allaah's Essence) and the Divine Qualities. The Sufi mystics refer to Prophet Muhammad ﷺ as being the "Perfect Man" or the "Al-Haqeeqah Al *Muhammadiyyah":* The Thaat (Essence of Allaah) in its first designation; to him Muhammad ﷺ I belongs all of the Most Beautiful Names [of Allaah] and that he is *Al-Ism Al 'tham* (Allaah's Greatest Name). From Muhammad, the entire creation, this world and the Hereafter, was brought to exist!! This is most fully described by Abdul al-Karim Al-Jeeli (d.820Hj/1417), a Sufi of the school of Ibn 'Arabi, in his

Ibn 'Ajeebah relates a Sufi fabricated story in which it is claimed that the Prophet ﷺ and his companions went into a state of *Wajd* when he heard a poem about the Beloved (Allaah) until his garment fell of his shoulders. Thereupon Mu'aawiyah said: "How nice is your play, O Messenger of Allaah!" The Prophet ﷺ responded, "Wait! wait! 0 Mu'aawiyah! He is not noble who when the Beloved is mentioned does not shake." Then the garment was cut into four hundred pieces and distributed amongst those present.[180]

This story is fabricated and false as agreed upon by the scholars. Even As-Sahrawrdee who detailed its *Isnaad* doubted its authenticity and mentioned that *Ahlul-Hadeeth* (scholars of *Hadeeth)* questioned it.[182] Shayekh Muhammad Naasir-ud-Deen Al-Albaanee ruled that it is a fabricated *hadeeth.*

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book *Al-lnsaan Al-Kaamil.* See V. 2, p. 73 (4th edition), 1395/1975. See als. *Mu'jam Al-Mustalahaat As-Sufiyyah* by 'Abdul Mun'im Al-Hafnee, p. 27. ALSO refer to *Mu 'jam Al-Mustalahaat As-Sufiyyah* by Anwar Fouad Abee Al-Khazzaarr. p. 49, published by Maktabat Lubnaan. Beirut, Lebanon. 1993. Al-Jccli's book.-). *Insaan Al-Kaamil* is filled with plain statements *of Kufr.* Just consider his belit regarding the Prophet *(ﷺ)* (above). Nuh Ha Mim presented a section on the. "delusions of the would be *Sufis".* Al-Jeeli is taken as one who curses those who "do not comply with the responsibilities of the Sacred Law." (!) The reality on the; delusions and deception of Nuh Ha Mim and his man Al-Jeeli are presented in . special section.

179 *Kashf, p.* 100 quoting *As-Sufiyyah Bayna A!-Ams wal Yawm,* by Sayyed Hosser Nasr, p. 22, translated by Kamaal Khaleel Yaazijee (1st edition), 1975

180 *Masaadir Al-Talaqee, p.* 654

181 Shaykh-ul-Islaam Ibn Taymeeyah in *Al-Istiqaamah,* V. 1, p. 297.

182 See the work on this story and the doubt of As-Sahrawardee by Shajl Muhammad Rashaad Saalim in his research of Ibn Taymeeyah's book .-;

Reminder: *The Prophet ﷺ said:*

"من كذب علي متعمدا فليتبوأ مقعده من النار." -[متفق عليه].

"Whoever tells a lie against me intentionally then he will surely enter Hell-Fire." [184]

Ibn 'Ajeebah is on the Shaathili Tareeqah. When he mentions the name of Ash-Shushtaree, [185] he says:'ﷺ-May Allaah be pleased with him." It is known within the *Sufi* circles, especially the Shaathiliyyah (members of the Shaathili order), that Ash-Shushtaree is a student of the infamous *Sufi* Ibn Sab'een[186] who openly called for the corrupt creed of Wahdat Al-Wujud. Ibn 'Ajeebah relates how Ash-Shushtaree joined the rank of the Sufi Gnostic world. He said, "When he wanted to enter the way of the Qawm (*Sufis*) his sheikh (i.e. Ibn Sab'een) told

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Istiqaamah, V. 1, p. 297. Abul 'Abbaas Al-Qurtubee and Ibnul Qayyim considered the report as fabricated. [See Masaadir At-Talaqee, p. 661].

[183] Al-Albaanee's As-Silsilah Ad-Da 'eefah, V. 2, p. 34, Hadeeth #558.

An agreed upon hadeeth. [See Saheeh Al-Bukhaaree,V. I, Hadeeth#\ 10.]

[184] Ash-Shushtaree is Abul Hasan 'Ali An-Numairee Al-Andalusee (610/1213-668/1269). He took from Ibn Sab'een (see below) then travelled to Morocoo and finally to Egypt. More than four hundred Sufi Faqeer used to offer their services to him while on his travel! [See Al- 'Alaam, V. 4, p. 305.]

[185] Ibn Sab'een is 'Abdul Haqq Ibn Ibraaheem Ibn Muhammad Ibn Nasr Ibn Sab'een Al-Ishbeelee Al-Mursee (614/1218-669/1270). He was born in Raqootah in Al-Andalus. He journey to Morocoo then to Egypt and finally settled in Makkah where he died. He is one of those who state the belief in Wahdat Al-Wujud. [See Al-'Alaam, V. 3, p. 280.] He said, "If you know Him being in everything, the <u>essence of everything,</u> not just the identified image, then you would never fail to recognize Him, initially, in any image..." pp. 192-193 of Rassa'ilIbn Sab'een, quoted in Muhammad Lowh's Taqdees Al Ashkhaas, V. 1, pp. 535-538.

him, 'You will not attain anything of it (i.e. the way) until you sell. your belongings,[187] wear a filthy garment, and a banner, then enter the market.' He went and did ail of that and then asked him: 'What should we say in the market place?' He (Ibn Sab'een) replied: 'I start with the remembrance of *Al-Habeeb:* The Beloved (i.e. Allaah).'[188] And so he entered the market raising his banner and saying, 'I start with the remembrance of *Al-Habeeb"* for three days. Consequently, the *Hujub* [189] were rend for him and he began to sing *'Uloom Al-Athwaaq* [190]... "[191]

What is the secret behind the markets in initiating the *Sufi* disciple? Ibn 'Ajeebah said, "This is what we encountered our sheikhs doing They order the *Faqeer* to go *into Khalwah*[m] from the day break til'

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[187] He was the son of a king.

[188] It is important to remind the reader that in their poetry the *Sufis* "employ metaphorical means" to express their creeds under a poetic license.

[189] *Hujub* (Sing. *Hijaab:* Lit. A 'veil' or 'partition'): To the *Sufis* the *Hujub* (materialistic, mental, and spiritual) hinders the mystic from "arrival" to Allaah Through the *Sufi* ways of self-strive, hunger, seclusion, sleeplessness, wondering. going to the markets in the ways they describe, etc., the disciple may achieve; *Jathbah* (attraction) from Allaah that will rend all the veils and consequently he will witness the unveiling of the Divine secrets and the realities from the bidder world *of Al-Ghayb.* With more Sufi-styled spiritual striving he may gradually reach his goal of *Fanaa'.*

[190] *'Uloom Al-Athwaaq:* The mystic-based knowledge of Allaah attained through, "direct experience"!

[191] *Eeqaath Al-Himam,* p. 28.

[192] *Khalwah:* A spiritual retreat widespread amongst the *Sufi* orders in which they go into voluntary hunger, silence, vigil, meditation, seclusion, innovated *Sufi Thikr* [e.g. repeating the Majestic Name Allaah continuously and binding one's heart to

the time of' Asr. After that he [the disciple] goes out to the market and does the *Ahwaal* [193] which will make him faint [like in insanity, madness][194] and consequently his Fanaa' in the Name (i.e. Allaah) will be complete and he will draw nearer to his Fath." [195]

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the *Sufi* sheikh (spiritual master)]! The objective is "talking the' secret' with Al-Haqq (Allaah) whereby there is no angel or anyone present". [See Abee Khazzaam'sMu'jarnAl-MustalahaatAs-Sufiyyyah, p. 82.]

[193] Ahwaal: (Sing, haal: Lit. A 'state' or 'condition') of joy. sadness, relaxation, constriction, etc., which touches the heart. [See Al-Hafnee's Mu'jam Al-MustalahaaiAs-Sufiyyah, p. 73.]

[194] Because it occasions a stillness like death. To the Sufi devotee this represents the initiating of the state of Jathb: "Divine attraction" which will disturb his human equilibrium, and make him lose connection with the surrounding environment. He will traverse the world of the Ghayb until he reaches the Names of Allaah after which he may be effaced in the manifestations of Allaah's *Thaat* (Essence)!. [See Waleyullaah Ad-Dahlaweee in Al-Kibreet Al-Ahmar wal Ikseer Al-Akbar, p. 77, from Kashf, p. 396.]

[195] *Faith*: Is the opening of the manifestation of the Ahadiyyah (Oneness) of Allaah's *Thaat* (Essence). It is the continuous stay in the state of Jam' with complete annihilation of all human qualities. The Ahadiyyah in the mystic terminology is the absolute Thaat free from the Names or Attributes or any of their effects. [See Abee Khazzaam's *Mu'jarn Al-Al-Faath As-Sufiyyah*, p. 39, and p. 134. Simply, the Sufi has reached the "Presence of Allaah's Thaat". High Allaah is above what they attribute to Him. [See *Al-Futoohaat Al-Ilaahiyyah*, p. 338.]

B) Ibn 'Aieebah. Ibn 'Ataa' Illaah.[196] and Some Members of the Shaathili Order:

Ibn 'Ajeebah's *Eeqaath Al-Himam* is the most widely-known commentary on Ibn 'Attaa' Illaah's *Hikam* (Aphorisms). Ibn 'Ajeebah relates through one of his sheikhs (Al-Darqaawee) that Al-Faqeeh Al-Banaanee said: "The *Hikam* of Ibn 'Ataa' Illaah had nearly come to be a *Wahy* (Revelation), and had it been permissible to perform the *Salaat* (Prayers) in something other than *Al-Qur'aan* it would have been allowed using the words of *Al-Hikam* [of Ibn 'Ataa' Illaah]," or as he said..[197]

Ibn 'Ajeebah speaks about the secrets of the *Sufi* order that they relate to "the secrets of the *Thaat* (Allaah's Essence) and the lights of the *Sifaat* (Allaah's Attributes) through which the Truth was manifested in the perceptible existence. Ibn 'Ataa' Illaah indicated this matter in his

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[196] Ibn 'Ataa'Illaah is Ahmad Bin Muhammad Bin 'Abdul Kareem, Abul-Fad!
Taaj-ud-Deen Ibn 'Ataa' Illaah Al-Iskandaree. A *Sufi* on the Shaathili *Tareeqah.* Ir. Nub Ha Mim Keller's collection of his biography we read: *"Sufi* Imam and author of *al-Hikamal-'Ata'iyya* [The aphorisms of'Ata'] one of the greatest works of the Shadhili tariqa, in which he was the second successor to Imam Abul Hasan al-Shadhili himself... Among the words he conveyed from the founder of his order were, 'This path is not monasticism. eating barley and bran, or garrluousness Q-affectation. but rather perseverance in the divine commands and certainty in the divine guidance.' ...But his true legacy lies in the path he served and the disciple: he left to further it, their hearts opened to the knowledge of Allah Most High through jinns instruction in the mystic way, which his *Hikam* and other works arnply attest to his profound mastery of it."(emphasis added). He died in Cairo in 709/1309. [The *Reliance..., K\56, p.* 1053.] Follow what comes and compare with the practices and sayings of the mystics from the *Shaathili* and other orders!

[197] *Eeqaath Al-Himam, p.* 4.

saying: "The entire being is darkness, however, it was lit by the manifestation of the Truth in it." [198]

One wonders about the secrets of the *Thaat!* How is it that these people know the secrets of the *Thaat* which are only known to. Allaah? They say that it should be kept with its people, the *Sufi* cult. Otherwise the story of Al-Hallaaj still hangs on their hearts. Ibn 'Ajeebah said: "And Al-Hallaaj, -may Allaah be pleased with him,[199] said:

'I am You without any doubt
Subhaanak [200] is Subhaanee[201]
Your Tawheed is my Tawheed
and disobeying You is disobeying me.

Glorified be He whom his *Naassoot* (creation, human qualities) made manifest the secret of His shining and piercing *Laahoot* (the Divine). [202] He then appeared in His creation manifested in the image of the one who eats and drinks.

Even His creation was able to see Him with their own eyes like the moment an eyebrow sees an eyebrow [emphasizing certitude].'

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198 *Eeqaath Al-Himam*, p. 39.

199 From the words of lbn 'Ajeebah!

200 *Subhaanak: Subhaana Allaah.*

201 *Subhaanee*: Refering to himself. Since he and Allaah are the same (!) then making Tasbeeh of him is the same as making Tasbeeh of Allaah, Declaring that he as Allaah) is far removed from every imperfection. Allaah is above what they Attribute to Him.

202 *Laahoot* and *Naasoot* are terms of Christian origin refering to the dwelling of the Laahoot (God) m the Naasoot (i.e. 'Eesaa !!!

And because of the unraveling of such matters and other similar ones, He (Al-Hallaaj) was killed."[203]

So, what is the "safe" way out for them to express themselves? Ibn 'Ajeebah described earlier: A mixture of both qualities, one for the people *(Farq)* and a state of *Jami'* and this is to be concealed. The *'Aarif,* however, is the one who reached his *Fanaa'* when he realized the *illusory* aspect of the state of *Farq* (creation). Ibn 'Ataa[1] Illaah said, "It is not the existence of any being alongside of Him (Allaah} that veils you from Allaah, for nothing is alongside of Him. Rather, the *illusion* of a being alongside of Him is what veils you from Him."[204] Ibn 'Ajeebah explains, "Nothing veils Him, because He manifested Himself through everything, and before anything, and after everything, nothing is manifested alongside of Him, and in reality there is no being other than Him.[205] So, He is not veiled from you. rather you are veiled from looking at Him because of your belief in *Al-Ghairiyyah* [206] and the attachment of your heart to materialistic things. Had your heart been attached to the *Al-Mawla* (Protector) and you

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[203] *EeqaathAl-Himam,p.* 156.

[204] *Ibid,p.199.*

[205] The *Salaf's* belief is that Allaah exists and His existence is perfect. The existence of creation is real and distinct from that of Allaah and it is imperfect. The mystics believe that there is no being other than Him!!!

[206] *Al-Ghairiyyah:* from *Ghayr* (other than). The *Sufis* call this rank, "The identity of Allaah and the beings," because in it the existence of Allaah in the images c: what is manifest [corporeal or personal] and in the universe is concealed. Simpl} an existence "other than" the existence of Allaah. See Abee-Khazzaam's *Mu'ja-Al-Mustalahaat As-Sufiyyah,p.* 133.

completely turn away from As-Sawiy[207], you would then look at the Noor of Al-Haqq (The Light of Allaah) shining in the manifested universe and what has been veiled from you by the way of illusion becomes an evident and witnessed reality. So, people see but do not recognize, they are still in the sea but do not feel it..."[208]

Now link this Shaathili concept to the following interpretation (rather distortion) of Allaah's saying:

{ أَلاَ إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ } [الشعراء،٥٤].

Verily! He it is Who is Surrounding all things! [Qur'aan: Soorat Ash-shura 41:54].

'Ali Muhammad Wafa [209] from the chain of the Shaathili order and a Ghawth, said, "Just like the surrounding of the sea water with its waves in sense and in image, for He is the reality of everything and He is the essence of everything and everything is Him and His quality. So understand!" His father Muhammad Wafa, another Shaathili so-called Ghawth said, "The Truth [Allaah] told me: '...Nothing is like you, you are the essence of My Reality...To you goes back every affair [for decision].."[210]

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207 As-Sawiye: The same meaning as in Al-Ghairiyyah.
208 Eeqaath Al-Himam, pp. 64-65. Of course he excludes the 'Aarifwho is not veiled by anything because Al-Ghairiyyah is absent from the belief of the 'Aarif. To him the 'Aarifun (Sing. 'Aarif) recognize: ولا شيء في الكون سواه "And that Besides Him there is nothing in existence." Eeqaath Al-Himam, p. 215. *>no
209 He died in Egypt in 801/1399 or 807/1405.
210 The other Sufi masters used to say: 1 am the Truth. But this Ghawth wants us lo know that Allaah told him that he is Him. Aflaah is far above what these Sufis

A late *Sufi*. Muhammad Bahaa'-ud-Deen Al-Beetar (d.1314/1896), explains: "All images are incorporated in Allaah's existence like the folding of the sea waves, they all perish in the sea; they are its essence. Thus the manifested is the essence of the Manifest: There is Allaah and nothing else: there is neither *Hulool* (indwelling of Allaah in creation) nor *Ittihaad* (union: between Allaah and the created)..."[211]

Let us leave it for more daring *mystics* to explain for those who were reluctant to do so out of fear from the Sword of Al-Hallaaj.'Abdul Razzaaq Al-Qaashaani (d. after 730/1330) a sacred *saint* to both the "Sunni and Shiite mystics" who explained Ibn 'Arabi's *Fusoos Al-Hikam,* says: "Every creature which the eye sees is the Al-Haqq [Allaah] in essence,...but the *imagination* of the one who is veiled called it creation because it is shielded by a created image and veiled by it..."[212] This is the same *illusory* concept of Ibn 'Ataa' and Ibn 'Ajeebah, made simple.

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utter. Note: The sayings of this *Ghawlh* and that of his son are reported by Ash-Sha'ranee in his *Tabaqaat Ash-Sha'raanee Al-Kubra,* 2:22, two volumes in one with *Al-Anwaar Al-Qudsiyyah* in the margin [See *Kashf.p.* 174.] This *Tabaqaa* print as quoted in *Kashf Haqeeqat As-Sufiyyah* will be referred to as *Tabaqaat-k* Reminder: Nuh Ha Mini Keller relates (w9.5) that Ash-Sha'ranee said: "The patf of the *Sufis* is built of the Koran and sunna..."!!!

211 *Kashf,* p. 220 quoting *An-Nafahaat Al-Qudsiyyah fee Sharh As-Salawaat Al- Idreesiyyah,* pp. 5-6, published by Daar Al-Jeel, Beirut, 1314/1896. Emphas;? added. He negated *Hulool and Ittihaad* because under such concepts creation is *i* recognized existence.

212 Al-Qaashaani in *Sharh Fusoos Al-Hikam,* p. 152, the *Al-Mayemaniyyah* edition

Egypt. Al-Qaashaani is *a Sufi* who is very familiar with the mystic terminology c-Ibn 'Arabi. I will remind the reader with a statement which Nuh Ha Mim Keller-introduced in his biography of Ibn 'Arabi (x265, p. 1080) to demonstrate the string: and contradictor}' ways of the *Sufis.* The statement is for Ibn 'Arabi, who said: " We

The *heedless,* according to 'Abdul-Ghanee An-Nabulusi (another *Sufi* raster) is "certain that he is another being with Allaah, qualified with attributes, named with certain names, and has acts and rulings rat originate from him..." [213]

The "Grand Mystic Master" Ibn 'Arabi said: "The *'Aarifis* the one »t»o sees the Truth (Allaah) in everything. Rather he sees Him the essence of everything,"[214] and that "He is the essence of existence." [215]

Tie head of the *Shaathili* order, Abul Hasan Ash-Shaathili, said Tgarding creation: "I see them like scattered dust in the air. If you examine them you find them nothing." Ibn 'Ajeebah said: "Seed!' Ali commented on the saying of Abul Hasan Ash-Shaathili regarding —nation: "If you examine them you will find them something, and that thing there is nothing like unto it." Ibn 'Ajeebah explains: "He means sat you find them manifestations from the manifestations of the Truth,

are a group whose works are unlawful to pursue, since the *Sufis,* one and all, use THOSE in technical senses by which they intend other than what is customarily meant by their usage among scholars, and those who interpret them according to their usual significance commit unbelief."!!!

213 *Shurooh Risaala! Ash-Shaykh Arsalaan,* pp. 75-76 quoted in *Kashf'Haqeeqat 's-Sufiyyah,* p. 191.

214 *Fusoos AI-Hikam, p.* 192 '

215 *'Ibid, p.* 109.

lights from the Lights of *Al-Malakoot* [216] emanating from the sea *ofAl-Jabaroot"* [217]

C) What is "Emanation"?

The concept of "emanation" is of a Greek origin exemplified in the theory of Neoplotonism and other mystical systems according to which all things emanate from a "supreme principle, of which they are partial or inferior copies." And that the Power of the Supreme principle must emanate like the dissipation of the sun's light. Bringing things to existence is in reality a dissipation of this Power."

Al-Ghazaalee said: "The existence of everything in the world goes back to the illumination of the lights of Power; and that what is besides Allaah is merely a mark of the influences of His Powers, lacking the ability of self-subsistence, being only through His Being..." Then comes the bombshell: "So, the meaning of *Ar-Ruboobiyyah* is singling Allaah as the Only Being, and this is the Perfection. And every person naturally loves to have perfection for himself alone. That is why some of the spiritual masters of the *Sufis* said, There is no man but he has within his *Baatin* (inner self) the statement which the *Fir 'awn* spoke out in his saying:

{ أنا ربكم الأعلى }

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[216] *Al-Malakoot:* In reference to world of creation; The light emanating from the sea of *Al-Jabaroot,* as described by Ibn 'Ajeebah in *Al-Fuioohaat Al-Ilaahiyyah* in the margin of *Eeqaath Al-Himam,* p. 109.

[217] *Al-Jabaroot:* "The originally Eternal existence, known also as the World of *Al- Ghayb..." Ibid,* p. 109. Emphasis added.

[218] The New Lexicon, Webster's English Dictionary, Deluxe Encyclopedia Edition, 1992, New York, and *Masaadir At-Talaqeee,* p. 91.

I am your lord most high," however, he doesn't find a way to express it."[219]

AI-Ghazaalee said: "Man appears as if he desires to be the possessor of *4r-Ruboobiyyah,* rather every soul desires to say; { أنا ربكم الأعلى } I am **your lord most high.** However, they hide and conceal that and only *the Fir'awn* declared it"[220] This understanding of the *Ruboobiyyah* is closer to the philosophical concept of emanation than to its true meaning. The true belief in the *Ruboobiyyah* is to exclusively restrict *the* following to Allaah: Creation, Command [running the affairs] and ±at to Him belongs the kingdom of the heavens and the earth. The evidences are in Allaah's saying:

{ أَلاَ لَهُ الْخَلْقُ وَالأَمْرُ } [الأعراف، ٥٤].

Surely, His is the Creation and Commandment. [Qur'aan-.Soorat Al-'Araaf. 7:54],

{ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ } [الجاثية، ٢٧].

And to Allaah belongs the kingdom of the heavens and the earth. [Qur'aan: *Soorat Al-Jaathiyah,* 45:27].

The point they make is this: As it was before being created, creation is still the same; Nothing: "Nothing exists except Allaah." The *Fir 'awn,* according to the *"great Sufi masters"* realized what is inside each person: "I am your *rabb,* most high," because he understood the meaning of their *Ruboobiyyah'.* Nothing exists except Allaah!!!

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219 *Ihyaa',* V. 3, p. 281. Emphasis added.

220 Al-Ghazaalee's *Al-Arba'een fee Usoolid-deen, p.* 104, published by DaarAl-Aafaaq Al-Jadeedah, Beirut, Lebanon. The statement is quoted in *Taqdees Al-Ashkhaas,V.* 1, pp. 515-516.

D) An Innovated *Shaathili* Invocation

There is a *Sufi* invocation which represents an integral part of Nuh Ha Mim Keller's *Shaathili* order. The *Sufis* gave it their special care and wrote some commentaries about it. It is called *Salaat* Ibn Basheesh:[221]

"O Allaah! Have Your *Salaat* on the one from whom the secrets were split open and the lights were broke...throw me into the sea of *Al-Ahadiyyah,* and lift me from the **mud of** *Tawheed,* and drown me
in the **essence** of the **sea *ot Al-Wahdah*** [Unity]..." [224]

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[221] ' Abd-us-Salaam Ibn Masheesh (or Basheesh) Ibn Abee Bakr, a *Sufi* who used to live in one of the mountain caves in Morocco. He died in 622/1225. Abul Hasan **Ash-Shaathili** is **one** of his disciples.

[222] The *Ahadiyyah* in the mystic terminology is the absolute *Thaat* free from the Names or Attributes or any of their effects. See Abee Khazzaam's *Mu'jam Al-Al-Faath As-Sufiyyah, p.* 39, and p. 134. Remember the "sea and the waves and their essence."

[223] This the *Tawheed of* the general Muslim community in which creation is distinct and separate from the Creator. It is the one in which the *Ghairiyyah* is recognized. To the mystics this is an *illusion* and *imagination.* AI-Ghazaalee said: "The one who does not see Allaah in everything then he sees *ghairahu* (other than Him)." and that "The sincere *Tawheed* is that only Allaah alone is to be seen in everything." [See *Ihyaa',* V. 1, p. 288.] He concurs with Al-Hallaaj that *Fanaa'* in Allaah is the *Tawheed. Ibid,* V. 4, pp. 245-247, and in *Rawdat At-Taalibeen,* p. 36, Maktabat Al-Jundi, Egypt.
Ibn Masheesh calls upon Allaah to lift him from the mud of the *non-Sufi Tawheed,* which is the *Tawheed* propagated by the Messengers of Allaah 5fe. It is the true *Tawheed* which is pure and free from the mystic *Fanaa'* and the "spiritual" hallucinations of the mystics!!! It is not the "secret *Tawheed"* of the special *Sufis* which is expressed in the last part of Ibn Masheesh's "invocation"!!! Allaah is High above what they attribute to Him.

[224] In *Anna/ha A!-'AliyyafeeAwraadAsh-Shaathi!iyyah,p.* 16, AI-Maktabah Ash-Sha'biyyah, Beirut, Lebanon. See also *Dalaa 'il Al-Khairaat, p.* 233 by Muhammad

The invocation of Ibn Basheesh contains their belief of *Al-Haqeeqah Al-Muhammadiyyah.* Abul Hasan Ash-Shaathili has a similar so-called invocation in which he says, "O Allaah! Have Your *Salaat, Salaam,* and Blessing upon our chief, possessed of glory and honor, Muhammad the *Thaat 's* Light and the secret flowing in the rest of the Names and Attributes." [225]

Ibn Masheesh told his *Mureed* Abul Hasan Ash-Shaathili: "Yaa(O) Abal (Abu Al) Hasan! Concentrate the sight of your *eemaan* (faith) and you will find Allaah in everything; by everything, with everything, before anything, after everything, above everything, below everything, near to everything, and surrounding everything through a nearness which is His Attribute, and a surrounding that is His characteristic..." [226]

Nuh Ha Mini Keller's master of the way, Abul Hasan Ash-Shaathili said: "We look at Allaah by the sight of *eemaan* and certitude, making us in no need of evidence and proof,[227] and we see none from creation: Is there anyone in existence other than the True King? And if it is inevitable that there is, then it is like dust in the air, if you examine them you will find them nothing."[228]

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bin Suleimaan Al-Jazwali, a 'reference' book known to many *Sufis,* if not all. Quoted in *Kashf,* pp. 141, 248-249, and p. 256.

[225] See *Afdal As-Salawaat 'Ala Sayyid As-Saudaat,* p. 113, quoted in *Kashf Haqeeqat As-Sufiyyah,* p. 269.

[226] *Eeqaath Al-Himam,* p. 40 and 201.

[227] Remember the *Sufi* master takes his special knowledge by means of *Kashf.* Evidence and proof from the texts of the *Qur 'aan* and (or) *Sunnah* is for the people *ofSharee 'ah* or *Ath-Thaahir.*

[228] In Ibn 'Ajeebah's *Eeqaath Al-Himam,* p. 44.

He also said: "Some of the *Awliyaa'* become intoxicated from witnessing the cup before even tasting anything of it yet! What would you think [of his state] after tasting the drink and after *Ar-Riyee:* He then explains the meaning *of Ar-Riyee:* "And know that there are few who understand the meaning of *Ar-Riyee:* It is the mixing of the attributes with the Attributes, the character with the Character, the lights with the Lights, the names with the Names, the descriptions with the Descriptions, and the actions with the Actions." [229]

This is the ascertainment of the complete Divinity!!! It is the meaning of their so-called *Shuhood* (witnessing) in its reality. They want it and they look for it through the *Jathb* and love it!

In line with his statements above, Ash-Shaathili gives a description of the *Sufi* men of "knowledge" as those who are "Drowned in the sea current of the *Thaat* (i.e. of Allaah!), and in the obscurity of the *Sifaat* (Allaah's Attribues), and thus they were there without themselves. They are the special of the high rank who shared the Prophets and the Messengers, may Allaah's *Salaat* and *Salaam* be upon them, in their *Ahwaat"* [230]

Remember that "the seas and the waves" are the same essence! This is the concept of Unity of Existence in its essence!!

E) **Ash-Shaathili and *Al-Ism Al-A'tftam*** (Allaah's Most Great Name):

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[229] ***Tabaqaat-K,*** 2:8.

[229] *Ibid*, 2:11,

According to the former Sheikh of Al-Azhar, Dr. 'Abdul Haleem Mahmood, a *Sufi* himself, the following conversation took place between the disciple Abul Hasan Ash-Shaathili and his spiritual master 'bn Masheesh. Abul Hasan said: "One day I was sitting before him ibn Masheesh) while he was playing with a young boy of his sitting in his lap. It occurred to me that I should ask him about the Most Great Name of Allaah *(Ism Allaah Al-A 'tham)*. The boy stood up and walked towards me, grabbed my neck with his hand and shook me and said: 'O Abal Hasan! You wanted to ask the Sheikh (Ibn Masheesh) about *Ism Allaah Al-A 'tham.* What is important is that you should not inquire about *Ism Allaah Al-A 'tham,* but the important thing is that you be the *Ism Allaah Al-A'tham.* What he meant is that Allaah's secret is placed in your heart. The Sheikh smiled and said to me: Such and such answered you on my behalf." [231]

Mahmood 'Abd Ar-Ra'uf Al-Qaasim said: "Ibn 'Ataa' Illaah recognizes that Allaah, the Name of the Exalted *Thaat,* is Allaah's Most Great Name."[232] Abul Hasan Ash-Shaathili and Ibn Masheeh concur that, "The important thing is that you be *Ism Allaah Al-4'tham"* which, upon substituting Allaah for *Ism Allaah Al-A 'tham,* will read: The important thing is that you be Allaah." The underlined phrase is very clear, it does not speak about " a secret placed in the heart!"

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[231] 'Abdul Haleem Mahmood in his *book Abul Hasan Ash-Shaathili, p.* 25, Daar Al-Islaam, Cairo and Al-Maktabah Al-'Asriyyah, Beruit. 1387/1967.

[232] Author of the book *Kashf Haqeeqa! As-Sufiyyah.* [See *Kashf,* p. 284 quoting Al- *Qasd Al-Mujarrad fee Ma 'rifat Al-lsm Al-Mufrad,* p. 13 and p. 29 by Ibn 'Attaa' Dlah. Maktabat wa Matba'at Muhammad'Ali Subaih and Sons. Egypt.] **Emphasis added.**

F) The *Qutub, Watty*, Rings, Circles, Strange Letters, and Nuh Ha Mim Keller's *Shaathitt* Cult!

One of the masters of the order is Abul 'Abbaas Al-Mursee, a disciple of Abul Hasan Ash-Shaathili, said, "The Sheikh Abul Hasan (i.e. Ash-Shaathili) said to me: "O Abul 'Abbaas! I took you in my company so that you become me and I become you." [233] So, the master and the *Mureed* affirm that they are together on one path. The *Mureed* became a respected master in the Shaathili order. In fact Ibn 'Attaa' wrote a special book about the virtues of Abul Hasan Ash-Shaathili and Abul 'Abbaas Al-Mursee. [234]

Abul 'Abbaas Al-Mursee said: "If the Truth (Allaah) would be pleased with something which opposes the *Sunnah,* then facing *Al- Qutub-Al-Ghawth*[2]*"* is preferred upon facing the *Ka 'bah."*[234]

Ibn 'Ataa' Ilaah relates the "reality" of the *Waliy* on the tongue of his "master" Abul 'Abbaas Al-Mursee: "And I heard my Sheikh, Aba Al 'Abbaas saying: 'If the reality of the *Waliy* is disclosed, he would

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[233] *Tabaqaat-K,* 2:14.

[234] *See Al-'Alaam,V.* 1, pp. 221-222.

[235] *Al-Qutub* (Lit. axis, pole), the spiritual axis is also called *Al-Ghawth* (the Succor). According to Abul Hasan Ash-Shaathili, *Al-Qutub* is qualified with fifteen "miracles" one of which is being backed up by **infallibility and mercy.** [See *Durrat Al-Asraar* by Ibn As-Sabbaagh, p. 15, quoted in *Masaadir At-Talaqee,* p.56. See also Al-Hafnee's *Mustalahaat As-Sufiyyah,* pp. 217-218.] Upon reading the qualities of the *Qittub* and (or) *Ghawth* in the tale telling of the *Sufis* in *Tabaqaat* Ash-Sha'ranee and in Al-Ghazaalee's *Ihyaa',* one clearly recognizes that Allaah alone possesses the powers attributed by the *Sufis* to these mystic figures.

[236] *Tabaqaat-K,* 2:14.

he worshipped because his attributes are from His Attributes and his descriptions are from His.'[237] Ibn 'Attaa' Illaah kept a record of the invocations of their *Shaathili* Order. In one of them he relates the invocation of his masters Abul Hasan Ash-Shaathili and Abul 'Abbaas Al-Mursee:

"In the Name of *Al-Muhaymin* (the Watcher over all creatures), the All-Mighty, the All-Able...and He is my Helper ق *(Qaaf),* ج *(Jeem),* ن *{Noon),* ص *[Saad),*[238] grant me your help and support."[239]

Ibn 'Ataa' Illaah describes a *Shaathili* combination of circles, squares, rings, letters, etc. and their characteristics and usage as means of protection against evil! The combination is condoned by Abul 'Abbaas Al-Mursee and made available by Abul Hasan Ash-Shaathili who inherited it from his forefathers in the order.[240] According to Ibn 'Ataa's story, the circle is an inscription of the following:

[237] *Lataa 'if Al-Minan* by Ibn 'Ataa' Illaah, p. 95, and *Eeqaath AI-Himam,* p. 156. See also *Firaq Mu'aasirah* by Ghaalib Bin 'Ali 'Awaajee, p. 681 (Ist editon), Maktabat Leenah, Al-Madeenah, KSA, 1416/1996.

[238] What you read is not a computer virus that messed up my writing! These are plain Arabic letters. The *Sufis* use a system of letters and numericals in their *Awaad (Sufi* invocations) that cannot be differentiated from some forms of iiimerology used by magicians. Even in the name of Nuh Ha Mim Keller there are the letters حا (Ha) and (read:Mim) ميم which has no meaning whatsoever. It is just plain mysticism for the people of the "inward"!

[239] *Lataa 'if Al-Minan,* p. 342, quoted in *Firaq Mu 'aasirah,* pp. 720-721.

[240] *An-Na/hahAl-'AIiyyah,p.* 191.

طهور، بدعق (وفي رواية بالمثناة)، محببة، صورة (وفي رواية بالسين) سقغاطيس (وفي رواية: سبقاطيس)، سقاطيم (وفي رواية: سفاطيم)، أحون، قاف، أدم، حم، هاء، أمين (أو آمين).

"Tahoorun, Bad'aqun, Mahbabah, Soorah, Saghaatees, Saqaateem, Ahoonun, Qaafun, Adumma, Hamma, Haa'un, Ameenun (or Aameen)."[241]

According to the *Sufis* working with these letters, they represent Names of Allaah: "Know that these names are from the Names of Allaah not on the tongue of any of the tongues of those of the world of the *Mulk* (creation) nor of those of the *Malakoot.* They are not even from any of the world languages...And therefore know that Allaah has put together all the knowledge of those of old and those of later times."[242]

They offer their free instructions on how to engulf the circle in a square together with other five circles containing Qur'aanic *Aayaat.* In one of their narrations they mention that the final form may be written on white silk on the 14th of Ramadhaan and wrapped in a piece of deer skin. "And this is the sword of the *Shaathiliyyah* and in it is *Ism Allaah Al-A 'tham* (the Greatest Name of Allaah)..."[243]

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[241] *Ibid,* p. 191. The reader should not bother finding out what this nonsense means. In many ways, however, it is similar to incantations used by satanic cults in many countries.

[242] *Ibid.* p. 203 and 204.

[243] *Ibid.* pp. 203-208.

Reminder: In Nuh Ha Mim Keller's biography of Ibn Attaa', he quoted him saying:

"This path is not monasticism, eating barley and bran, or garrulousness of affectation, but rather perseverance in the divine commands and certainty in the divine guidance." [244]

Is it magic? I only provide the reader with few samples. Their books are filled with many of their so-called invocations which when uttered, are coupled with shaking and dancing moves. May Allaah protect us *from* the deviant sects.

Ibn 'Ataa' Illaah said describing the knowledge of his master Abul "Abbaas Al-Mursee: "It is the collection of the knowledge in the Names, letters, and circles..." [245]

3-Where and how did they receive such incredible knowledge?

Like many of the established orders of the *Sufis* they refer to the Prophet ﷺ [after his death] as one of the major sources of their so- called knowledge or that the Prophet ﷺrecommended some of their practices or invocations. Other ways include direct revelation from Allaah, Angels, the righteous like Abu Bakr, 'Umar, 'Uthmaan , 'AH, etc. Abul Hasan Ash-Shaaths said regarding the source of his knowledge after the death of his master Ibn Masheesh:

"Now, however, I receive [knowledge] from ten seas, five heavenly, and five earthly. As to the heavenly ones they are Jibreel, Israafeel,

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244 Keller's *Reliance...* x!56,p. 1053

245 Quoted in *"Alaam At-Tasawwuf Al-lslaamee,* p. 63. *Kashf,* p. 868.

'Uzraa'eel [246] and *Ar-Ruh* (the Spirit). The earthly ones are Abu Bakr. 'Umar, 'Uthmaan, 'Ali, and the Prophet ﷺ " [247] According to Ahmad Ibn Idrees,[248] the *Khidr* [249] taught him the *Awraad* of the Shaathili *Tareeqah* on the command of the Prophet ﷺ !!! [250]

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[246] Although his name is mentioned in many books, there is not any authentic narration that 'Uzraa'eel is the name of the Angel of death. Allaah knows best.

[247] 'Abdul Haleem Mahmood's *Abul Hasan Ash-Shaathili,* p. 210. Note: Ahmad At-Teejanee (1150/1737-1230/1814) to whom *the At-Tareeqah At-Teejaniyyah is* attributed, also claimed that their so-called *thikr* was put forward by the Prophet Muhammad ﷺ in person!!! Their widely spread form *of thikr* is called *salaat-ul-faatih.* Many followers of this order hang it on walls and in some mosques. You may see it written on the wall facing the *Imaam.* Ahmad At-Teejanee said describing the virtues of this *thikr:* "The Prophet ﷺ told him that:'Reciting it once is equivalent to six recitations of the entire Qur'aan. Then the second time he told me that reciting it once equates every *tasbeeh* that occured in the Universe, and every *thikr;* and it is equivalent to every *du 'aa'* (whose matter is) small or great, and to six-thousand times of recitation of the Qur'aan because it (the Qur'aan) is considered from the *Athkaar* (Sing. *Thikr)."''* [See *Jawaahir Al-Ma'aanee wa Buloogh Al-Amaanee fee Fayed Seedi Abee Al-'Abbaas At-Teejanee,* by 'Ali Haraazim (Ahmad At-Teejanee's disciple), 1:114, Daar Al-Jeel, Beirut. 1408/1988, quoted in *Masaadir At-Talaqee,* p. 230.] *How* many people from those decieved by the mystics know these matters? For those who become aware of it for the first time, I sincerely call upon them to repent to Allaah and to remove these erroneous paths from their hearts and from the walls of their homes and (or) mosques. For those who insist on sticking to the order, I call them to remember the Day when Ahmad At-Teejanee cannot help himself! May Allaah guide us to His Straight Path.

The *Teejaaniyyah* masters believe in the concept of *Wahdat Al-Wujud* (Unity of Existence), and that the of the *Awliyaa'* is Ahmad At-Teejaanee, a claim that other masters from other mystic orders also claim! The *Teejaaniyyah* has spread in West Africa, and North-West Africa and in the East of Africa, mainly Sudan.

[248] Ahamd Ibn Idrees, Abul Abbaas [1172/1758-1253/1837], the "master" and a *Qutub* of the *Ahmadiyyah Tareeqah* known in Morocco. He claimed that the

Reminder: The Prophet ﷺ said:

" من كذب علي متعمدا فليتبوأ مقعده من النار"-[متفق عليه].

Prophets عليهم السلام, particularly Ibraaheem, were amazed upon hearing some

if his *Awraad(Sufi* invocations)!!! *Masaadir At-Talaqee,* p. 199 quoting Saalih Ibn Muhammad Al-Ja'faree's *Al-Muntaqa An-Nafees fee Manaaqih Qutub Daa'irai 4i-Taqdees,* p. 10, Matba'at As-Sa'aadah, Egypt, third edition, 1395/1975. *Al-Khidris* Allaah's *'Abd* whom He mentioned in *Soorat Al-Kahf:*

عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا [الكهف، ٦٥].

One of Our slaves, unto whom **We** had **bestowed mercy** from Us, **and whom We had** taught **knowledge from** Us." [Qur'aan, *Soorat Al-Kahf,* 18:65]. His story with Prophet Musa is detailed in the same *Soorah.* To the mystics, *Al-Khidr* is one of their major sources of knowledge. Most *Sufis* consider him alive and that their so-called *Awliyaa'* meet him when awake building nests of tales about their encounters with him. Some of them consider him human while otfiers see him as a spiritual phenomenon. They differ regarding his status: Some say he is a *Waliy,* others consider him a messenger, and some say he is a Prophet. Ash-Sha'raanee claims that *Al-Khidr* told him that he belongs to a rank below that of the Prophets and above that of the righteous. [See *Masaadir At-Talaqee,* pp. 256-258.] Ibnul Qayyim رحمه الله said: "All the *Ahaadeeth* in which the *Khidr* is stated

ID be still alive are all lies. There isn't any authentic narration regarding his (continuous] living." See *Al-ManaarAl-MuneeffeeAs-SaheehwadDa'eef,p.67,* **by** Ibnul Qayyim Al-Jawziyyah. Checked by 'Abdul Fattaah Abu Ghuddaah, Maktabat Al-Matboo'aat Al-Islaamiyyah, Aleppo, Syria (2nd edition), 1403/1983. A similar conclusion regarding the narrations about the continuous living of *Al-Khidr* and that he died was made by *Al-Haafith* Ibn Katheer رحمه الله تعالى in his book *Al-Bidaayah wan Nihaayah,* V.I, p. 311, *and Al-Haafith* Ibn Hajar رحمه الله تعالى in *Az-Zahr An-Nadr fee Haal Al-Khadr,* p. 162, checked by Salaah-ud-Deen Maqbul Ahmad, Majma' Al-Buhooth Al-Islaamiyyah, New Delhi, India (1st edition), 1408/1988.

[250] *Al-Muntaqa An-Nafess,* p. 52, quoted in *Masaadir At-Talaqee,* p. 259 *andAl-FikrAs-Sufi,* p. 442, by 'Abdur Rahmaan 'Abdul Khaaliq (4th edition), 1413/1993.

" Whoever tells a lie against me intentionally then he will surely enter Hell-Fire."

Abul 'Abbaas AI-Mursee claimed that he acquired from *Al-Khidr* the knowledge regarding the status of the souls of the believers whether they are blessed or tormented in the Hereafter.[252] On another note Ibn 'Ataa' Illaah relates that Al-Mursee said while pointing to his hand: "Verily! By Allaah, I never shook with this hand except [the hand of] Allaah's Messenger ﷺ "[253]

According to Yoosuf An-Nabahaanee,[254] the chief of the Shaathili order Abul Hasan Ash-Shaathili starved for eighty days whereby he

[251] An agreed upon *hadeeth. [Saheeh Al-Bukhaaree, V.* 1, *Hadeeth* #110.]

[252] Abul Hasan Ash-Shaathili also claimed that he met *Al-Khidr.* [See *Masaadir At- Talaqee,* p. 264.]

[253] *Lataa'if Al-Minan,* p. 170, quoted in *Masaadir At-Talaqee,* p. 235

[254]Yoosuf An-Nabahaanee [1265/1350-1849/1932], a *Sufi* who wrote extensive biographies about the *Sufi* so-called *Awliyaa'* filled with lies and fiction-like novels. His writings were characterized with hate of Shaykh-ul-Islaam Iba Taymeeyah ant' Ibnul Qayyim Al-Jawziyyah. A typical account of the tales which they call *Karaamaat* (miracles) compiled in An-Nabahaani's books is that of ['Ali Al-'Umaree, the most famous friend of Allaah of his times who has the greatest number *of Karaamaat.* In one of his *Karaamaat,* he disciplined his servant, who is his brother-in-law, by whipping him with his penis which extended to above and beyond his {'Ali's) shoulder!!! After whipping him several times, his penis returned to its normal size.] The details of this story are mentioned by An-Nabahaanee in his book *Jaami' Karaamaat Al-Awliyaa',* 2:396. Nun Ha Mim Keller mentioned An-Nabahaanee in his *Reliance...* and noted his book *Jaami' Karaamaat Al-Avjliyaa' (Compendium of the Miracles of the Friends of Allaah).* Keller listed him (w9.4) as one of the scholars who "had the higher education of *Sufism."* We leave it for Nuh HaMim Keller to offer a *Sufi* interpretation of this *"Karaamah"* This is a degradation of Allaah's Names and Attributes whereby they consider such people as friends of Allaah. Nuh Ha Mim Keller should come out

thought he attained something (in their path), only to be insulted by a woman who starved for six months inside a cave!!![255]

Reminder: They claim that the *Sufi* order is based upon the Qur'aan and *Sunnah* and that, "The path is not monasticism!" Nuh Ha Mim Keller said, "The main emphasis of *Sufism"* is "the attachment of the heart to Allaah" (w9.4, p. 863).

Maybe Nuh Ha Mim Keller would like to find a *real* interpretation of **his** master's order, because the *non-Sufis* are only the people of *Ath-Thaahir!!*

Just a "mistake": Al—Sha'raani (Ash-Sha'raanee) said describing Abul Hasan Ash-Shaathili, "He was of a great status, having a high mark showing the way to others)...Ibn Taymeeyah put the notch of the arrow upon the bow string to shoot him (i.e. Abul Hasan) but he made it come back at him."[256]

The point to remember here is that Abul Hasan Ash-Shaathili died in 656/1258, five years before Shayekh-ul-Islaam Ibn Taymeeyah was born (661/1263)! Was this by the way of *Kashf?* It seems that Ibn Taymeeyah was a constant worry on the minds and hearts of the innovators, may Allaah's Mercy be upon him.

Ibn 'Ataa' Illaah describes the state of the one, "Who has no choice in saying what he wants in a *Sufi thikr."* He said: "He may utter (the

from this mess of *Sufism* and abandon his defense of it. It is to be done for no one's sake except for Allaah alone.

[255] An-Nabahaanee, *Jaami' Karaamaat Al-Awliyaa',* 2:341, checked by Ibraaaheem 'Atwah 'Awwad, (2nd edition), 1349/1974, Sharikat Maktabat wa Matba'at Mustafa AI-Baabee Al-Halabee and Sons, Egypt.

[256] *Kashf,* p.583, from *Tabaqaat-K,* 2:4.

following) on his tongue: 'Allaah, Allaah, Allaah,' or 'He, He, He,' or 'Laa (No), Laa, Laa,' or 'Aah, Aah, Aah,' or a voice which has no letter(s), or proceeds rashly or at random. The proper manner for him is to submit to whatever comes in (from the *thikr)..."* [257] Many similar

forms of their *athkaar* are mentioned in their books. The Qur'aanic and *Sunnah-based* ways of *Thikr* are free from the ways of Ibn 'Ataa Illaah and the like from the *Sufi* orders! All Praise is due to Allaah.

4-One of the Men of Keller's *Reliance...* Is Always Ready!

One of the men who, "Dedicated himself to *Sufism,* withdrew from the world and took a wandering life" is Ahmad Zarruq.[258] Nuh Ha Mim described him as, "One of the most renowned sheiks of the Shaathili tariqa."[259] Zarruq's writing according to Keller, "Attest to their author's illumination in the spiritual way."

Ahmad Zarruq described himself in his poem, *Al-Manthoomah 'Ala Safeenat An-Najaat,* as someone who has been given the "possession of the entire East and West", running the affairs, "giving and taking souls," "bringing life to the dead hearts," and more! After such description, he "offers" his help, saying:

فإن كنت في كرب وضيق وشدة فناد أيا زروق آتِ بسرعة

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[257] *Ibid,* p. 620, from Ibn 'Ataa' Illaah's *Muftaah Al-Falaah wa Misbaah Al-Arwaah,* pp. 30-31. Maktabat Mustafa Al-Baabee Al-Halabee, 1381/1961.

[258] A *Sufi* born in Morocco (846/1442) and died in Tarkin, Libya (899/1493).

[259] See Nuh Ha Mim Keller's compiled biography of Ahmad Zarruq (x78, p. 1037).

And in case you are in a state of distress, depression and adversity, Then call [saying] "O Zarruq", and I will come in haste.[260]

Is this illumination or the darkness *of Shirk!*[261]

{ إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِن كُنتُمْ صَادِقِينَ ﴿١٩٤﴾ }

[الأعراف:١٩٤].

Verily, those whom you call upon besides Allaah are slaves like you. So call upon them and let them answer you if you are truthful. [Qur'aan, *Soorat Al-'Araaf,* 7:194],

Ahmad Zarruq wants people to turn to him!

Nuh Ha Mim Keller quoted Ahmad Zarruq's saying that Imaam Maalik رحمه الله said: "He who practices *Sufism* without learning Sacred Law corrupts his faith, while he who learns Sacred Law without practicing *Sufism* corrupts himself. Only he who combines the two Droves true." [262]

Attributing the above saying to Imaam Maalik is as corrupt as the *Sufi* concepts. This is evident in the narration by 'Abdullaah Bin Yoosuf

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[260] Kashf, p. 585, fmmAn-NafliahAl-'AliyahfeeAwraadAsh-Shaathiliyyah p. 27. Compiled by 'Abdul Qaadir Zaki, AI-Maktabah Ash-Sha'biyyah, Beirut, Lebanon.

[261] In line with the masters of his Sufi path, Nuh Ha Mim Keller tried to substantiate in his *Reliance...* the practices of calling upon the dead, the present or the absent making it permissible to seek intercession through their persons! Inshaa 'Allaah a response to his distortions is in preparation. "

[262] Nuh Keller took it from Ibn Ajeeba's Eeqaath Al-Himaam, pp. 5-6. [See section w9.3, p. 862 of Keller's *Classical Manual or Reliance...*]

At-Tanneesee[263] who spoke about a man from the city of Nasiyeebeen[264] who came to Imaam Maalik and told him about "some people who are called *As-Sufiyyah "* in the city who "when they finish eating, they start reciting poetry and dancing."[265] Maalik exclaimed: "Are they insane?"[266] The man responded: "No." Maalik exclaimed: "Are they boys?" The man replied: "No. They are old and intelligent men." Maalik said: "We didn't hear that anyone from the people of Islaam did like this

[what the *Sufis* did]..."[267]

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263 'Abdullaah Ibn Yoosuf At-Tanneesee, Abu Muhammad Al-Khalaa'ee, originally from Damascus, Syria. A trustworthy *Muhaddith* who is considered from the best in terms of the knowledge of *Imaam* Maalik's Mawwatta'. He died in 218/833. [Set Ibn Hajar's *Taqreeb At-Tahtheeb,* p. 559.]

264 Nasiyeebeen: A city on the route of caravans between Al-Moosil (in 'Iraaq) and Ash-Shaam (Syria). There are other cities carrying the same name, one in the vicinity of Aleppo in Syria, and the another on the bank of the Euphrates in 'Iraaq

265 This is part of their initiation of what they call *wqjd.* They tune to musica sounds with singing and dancing.

266 *Imaam* Maalik didn't know what we know now from the book of Nuh Ha Meem that the way of the *Sufi* disciple starts with madness!

267 Reported by Al-Qaadi 'lyaad in *Tarleeb Al-Madaarikwa Taqreeb Al-Masaalik.* by Al-Qaadi Abul Fadhl 'lyaad (d.544/1149), checked by Dr. Ahmad Bakee Mahmood, 2:54. Published by Daar Maktabat Al-Hayaat, Beirut, 1387/1967. It a also reported by Al-Qaadi 'Eesa Bin Mas'oud Az-Zawaawee in *Manaqib Maalii.* p. 157. Published by Maktabat Tayebah, Al-Madeenah. Checked by Dr.At-Taahr Muhammad Ad-Dardeeri (1st edition) 1411/1990. [See *Manhaj Al-Imaam MaaKt fee Ithbaat Al- 'Aqeedah,* by Su'ood Bin 'Abdul Azeez Ad-Da'jaan, pp. 517-520 Maktabat Al-'Ilm, Jaddah, and Maktabat Ibn Taymeeyah-Cairo. 1416/1996.]

This is one of the *Sufi* lies about Imaam Maalik. Let us not forget that Nuh Ha Mim Keller considered that Imaam Maalik and Imaam Abu Haneefah رحمهما الله "had the higher education of *Sufism"* [268] The response: "Lies on top of Zarruq's fabricated story"! To Allaah we return seeking His help and we seek refuge with Him from the ways of those who distort Islaam and the stand of its reliable scholars.

[268] Keller's Reliance…w9.4, p 863

*** * * PART 2/2 * * ***

From The Treasures of Ibnul Qayyim (1)

فَصْلٌ فِي ذَمِّ الهَوى

للإمام ابن القَيِّم -رَحِمَهُ الله

A Chapter On

The Dispraise of *Al-Hawaa* (Lowly Desire)

By Imaam Ibnul Qayyim Al-Jawziyyah

مُلحقاً به

Appended With

تَحْذِيرُ المُسْلِمِينَ مِنَ العَقَائِدِ وَالمَنَاهِجِ المُخَالِفَةِ لِسَبِيلِ المُؤْمِنِينَ

Warning The **Muslims** Against **Deviant Creeds** And **Methodologies**

[The First Revised Edition]

Prepared by

صالح الصالح

Saleh As-Saleh

info@calgaryislam.com www.calgaryislam.com

Keller and the Delusions of the "Would Be *Sufis"...* Again I

1. 'Abdul Kareem Al-Jeeli. [269]

Nuh Ha Mim Keller said, "As no age is without pretenders to *Sufism,* the following texts will hopefully be useful in letting some principle *Sufis* describe in their own words the delusions of those who consider themselves 'above the Sacred Law."[270]

One of those "principle Sufis" whom Keller referred the readers to is 'Abdul Kareem Al-Jeeli. Keller quoted the following of Al-Jeeli's own words: "...I have traveled to the remotest cities and dealt with all types of people, but never has my eye seen, nor ear heard of, nor is there any uglier or farther from the presence of Allaah than a certain group who pretend they are accomplished *Sufis,* claiming for themselves a lineal spiritual tradition from the perfected ones and

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[268] Abdul Kareem Al-Jeeli (d.820/1417) is a *Sufi* master of the school of lbn 'Arabi who is considered the greatest mystic by the *Sufis.*

[270] Keller's *Reliance...s4A$_t$* p. 789.

<u>appearing in their guise.</u> while they do not believe in Allaah, His Messengers, or the Last Day, and do not comply with the responsibilities of the Sacred Law, depicting the states of the prophets <u>and their messages in a manner that no one with a particle of faith in his heart can accept, let alone someone who has reached the level of those to whom the *unseen is disclosed* and who have *Gnostic* insight.</u> We have seen a great number of their luminaries in cities in Azerbajjaan, Shirwaan, Jilaan, and Khurasaan, may Allah curse them all." [271]

First: This is a plain statement from a "principle" *Sufi* that there are members of the *Sufi* orders to "whom the unseen is disclosed"!!! A reminder that Allaah said on the tongue of the most honourable
Messenger ﷺ :

قُلْ لَآ أَمْلِكُ لِنَفْسِى نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُ وَلَوْ كُنتُ أَعْلَمُ ٱلْغَيْبَ لَٱسْتَكْثَرْتُ مِنَ
ٱلْخَيْرِ وَمَا مَسَّنِىَ ٱلسُّوٓءُ إِنْ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾ } [الأعراف:١٨٨].

Say (O Muhammad ﷺ)**: "I posses no power of benefit or hurt to myself except as Allaah will. If I had the knowledge of the *Ghayb,* I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people Who believe."** [Qur'aan, *Soorat Al-'Araaf,* 7:188].

The so-called "states" of the *Sufis* contrast with the state of the Prophets regarding the belief in *Al-Ghayb* and its disclosure! In fact Al-Jeeli's belief regarding the Prophets in general and Prophet Muhammad (ﷺ), and the Last Day is stated "in a manner that no one

[271] *Ibid,* **s4.9, p. 791. Emphasis added.**

with a particle of faith in his heart can accept."272 In his book Al-Insaan Al-Kaamil (the Perfect Man), 273 he interpreted the saying of Allaah:

{ قل هو الله أحد }

Say (O Muhammad ﷺ): "Huwa (He) is Allaah, (the) One," as:

"(قل) يا محمد (هو) أي الإنسان (الله أحد) فهاء الإشارة في هو راجع إلى فاعل قـــل وهو أنت..."

"Say (O Muhammad) that هــو i.e. man (Allaahu Ahad) with the demonstrative letter هـ in هــو refers to the subject of Say and that is you (i.e. Muhammad ﷺ)..." Accordingly this will read: Say (O Muhammad) Huwa (you) are Allaah, the One."274 This is the philosophy of Al-Jeeli's "Perfect Man" explicitly expressed in the title of Chapter Sixty of the same book:

[Regarding Al-Insaan Al-Kaamil and that he is Muhammad (ﷺ) and that he Corresponds to both, the Truth and Creation: "Know, may Allaah guard and protect you, that Al-lnsaan Al-Kaamil (the Perfect Man) is the Qutub (the axis) around which the spheres of existence

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272 *I* put it as in his "own words". The truth, however, is that his writings are filled with *Kufr*.

273 Like with some of Ibn 'Arabi's works, Al-Jeeli claimed that Allaah commanded him to expose this book *of Kufr* and heresy: *Al-Insaan Al-Kaamil,* 1:6

274 *Al-Insaan Al-Kaamil,* 1:31. [See *Al-Fikr As-Su/i,* pp. 243-245.]

from beginning to end revolves. And he is one since the being of existence and forever and ever. Furthermore, he takes on various forms and appears in churches...his original name which belongs to him is Muhammad...I met him while he was in the image of my sheikh Sharaf-ud-Deen Ismaa'eel Al-Jhubratee...the secret behind this matter is him being able to take the form of everv image...don't you see him when he appeared in the image of Ash-Shiblee ([275]), he (Ash- Shiblee) said to his disciple, "I bear witness that I am Allaah's Messenger." The disciple was a man *of Kashf,* and thus he was able to recognize him; he said, "I bear witness that you are Allaah's Messenger..."] He also said: "And know that *Al-Insaan Al-Kaamil* by himself corresponds to all of the existing realities."[276] To Al-Jeeli all of the existing realities are Allaah:

"I have attained all kinds of perfection and I am the *Jamaal*[211] of the *Jalaal*[m] *of* the *Al-Kull:*[219] I am not but He."[280] The hallucinations of Al-Jeeli go as far as describing the following scenes attained by some of the *Sufis:*

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[275] is from his words. It means may Allaah be pleased with him. On the other hand, underlining some of the statements is for emphasis.

[276] *'Al-Insaan Al-Kaamil,* 2:73. [See *Al-Fikr As-Sufi, p.* 247 and *Kashf,* p. 266.]

[277] *Jamaal* (Lit. Beauty): To Al-Jeeli, the *Jamaal* refers to Allaah's Names and Attributes. [See Abee *Khazzaam'sMu'jamAl-MustalahaatAs-Sufiyyah,* p. 68.]

[278] *Jalaal* (Lit. Majesty): Al-Jeeli considers the general meaning of the *Jalaal* of Allaah as His *Thaat* upon His manifestation in His Names and Attributes.

[279] *Al-Kull* (Lit. the whole, all, everything): The *Sufis* introduced this term to be one of Allaah's Names. They mean that He is one in relation to His *Thaat* and *Al-Kull* with respect to His Names. *[Sse Mu'jam Al-Mustalahaat As-Sufiyyah,p.* 148.]

[280] *Al-Insaan Al-Kaamil,* 1:31. [See *Al-Fikr As-Su/i,* p. 244.]

A. The Scene of Being: In which the *Sufi* witnesses that "Allaah is the essence of what is manifest and that He Himself is the One Who manifests", and that in this scene he "comes to know the secret behind which creatures worshipped other than Allaah"! In this scene "he becomes acquainted with the Divine Secret and thus he intercedes to whomever he wishes from the idolaters and *Mushrikeen* as well as others from the previous nations and sects.[281] Consequently they will enter the reality of *Eemaan* before or after death and they will be assembled together with the group of *Al-Muwahideen* [282] (people of *Tawheed)!"*[m]

B. The Scene of *Takween* (Formation) and the Scene of the "Pervading Joy":[284] In these scenes the *Sufi* would experience the "Divine Joy" which would creep into the entire body. At the end of these scenes, the effect of the spiritual joy experienced by the *Faqeer* would be felt in the form of ejaculation!!! Far is Allaah above what these *Sufis* attribute to Him.

C- The Scene of *Kun Fayakoon* (Be and It Is!):

In this scene, Allaah manifests Himself to the *Faqeer* in a "Divine Manifestation which will make him gain the full authorization in the

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[281] Because to him there is no difference between the creeds *of Kufr* and *Eemaan!*
[282] Certainly his group of *Al-Muwahideen* who see to the concept of "Unity of Existence"!!!
[283] Al-Jeeli in his book *Al-Manaathir Al-Ilaahiyyah,* pp. 14-15 (1st edition), '.382/1962, quoted in *Kashf, p.* 407.
[284] *Ibid,* p. 22 and 56, quoted in *Kashf,* p. 409.

entire Universe, the *Ghayb* and the witnessed. At that time, he will say to a thing be and it is..." [285]

I end this section about Al-Jeeli by referring to his journey which is filled with spiritual *Kashf* and in which he described the entire lofty and low spheres of the Universe meeting all of the angels, the Prophets, and the Messengers. He comes up with the name of a prophet called *Jirjees,* and an angel called *Tohaa 'eel* both residents of the fourth heaven"![286]

Note: And the *Sufis* say that every reality that is not supported by the Qur'aan and *Sunnah* is *Zandaqah* (heresy)!!!

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[285] *Ibid,* p. 79, quoted in ***Kashf,* p. 411.**

[286] *Al-Insaan Al-Kaamil, V.* 2, pp. 97-112. [See also his *Al-Manaalhir Al-llaahiyyah,* pp. 21-22, quoted in *Kashf,* p. 498. *See Al-Fikr As-Sufi,* pp. 253-257, and *Kashf,* pp. 498-502.] Remember the news of the most recent cult: "Gateway to Heaven"!

2. Muhammad Ameen Al-Kurdi,[287] 'Abdul Ghani An-Nabulusi,[288] & The Naoshbandiwah[289] Order;

The most dangerous in the concepts of this order is the belief in *Wahdat Al Wujud.* Muhammad Ameen Al-Kurdi reported that Al- Faaruqi An-Naqshabandi[290]said: "I found that Allaah is the essence of things as was told by the masters of *At-Tawheed Al-Wujudi* (those who propagated the concept of *Wahdat Al-Wujud}* from those of the *Sufis* of the later times..." [291]

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[287] Muhammad Ameen al-Kurdi "was among the greatest Naqshbandi masters of the last century" as Nuh Ha Mim Keller described him in his *Reliance...* (x254, p. 1076). Al-Kurdi *is* of a Kurdish origin. He studied at Al-Azhar University. Two of his well known books within the *Sufi* circles are: *Tanweer Al-Quloob fee* I/H *'aamalat 'Allaam Al-Ghuyoub* and *Al-Mawaahib As-Sarmadiyyah fee .\fanaaqib As-Saadah An-Naqshbandiyyah.* Both of these works contain strange stories, corrupt beliefs, and blind following to masters of the *Sufi* orders, samples of which are presented above.

[288] 'Abdul Ghani An-Nabulusi (1050/1641-1143/1733) born and died in Damascus, Syria. Author of many books in *Shares 'ah, Sufism,* and poetry. His concept about die understanding of *Sharee 'ah* is a *Baaiini* concept.

[289] According to *Sufi* references, the *Naqshbandi* order is attributed to Muhammad 3ahaa'-ud-Deen Shaah Naqshband [717/1317-791/1389] of Bukhaara. It is widespread in the Caucas and Central Asia. For more details about this order see •Abdur Rahmaan Dimashqiyyah's book *"An-Naqshbandiyyah,"* (2nd edition) :409/1988. Published by Daar Tayebah, Riyaadh, KSA.

[290] Ahmad Bin 'AbduI-Ahad As-Sihrandi Al-Farooqi (971/1563-1034/1625). A *Sufi* from the Naqshbandi order. [See *Mu'jam Al-Muallifeen,* 1:162 by 'Umar Ridha «Chahaala, Muassasatur-Risaalah, Beirut, 1414/1993.]

[291] See Damashqiyyah's *An-Naqshbandiyyah,* p. 59, quoting *from Al-Mawaahib is-Sarmadiyyah,* p. 182, by Muhammad Ameen Al-Kurdi, Matba'at As-Sa'aadah Egypt) (1st edition), 1329/1910.

Al-Kurdi also related the saying of another *Naqshbandi* by the name of 'Ubaid-ullaah Ahraar who said describing *Al- 'Aarifas* the one "whose essence and attributes became annihilated in the Essence and Attributes of Allaah such that he possesses neither a name nor a form."[292]

Nuh Ha Mim Keller described Al-Kurdi as a scholar "who was among the greatest Naqshbandi masters of the last century."[293] Al-Kurdi reported that the founder of the Naqshbandi order, Muhammad Bahaa'-ud-Deen Shaah Naqshband accompanied *a Sufi Dervish who* ordered him to serve animals. "I (Naqshband) stayed (serving animals) for seven years, every time a dog meets me on my way I stood until he passes first so that I don't proceed before him. Then he ordered me to honestly and humbly work to serve the dogs of this (i.e. their) *Hadrah* [294] seeking help through them." He then told him that "You will end up to one of these dogs such that you will attain great happiness by serving him." So he worked hard until "1 came to one dog and consequently a great state (i.e. *Sufi* state) overtook me upon meeting him: I stood before him and I was overwhelmed by intense crying. The dog rolled over on its back and raised his four legs towards the sky.[295] 1 heard from him a sad and touching voice and

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[292] *Ibid,* p. 124

[293] *Reliance..., x254, p.* 1076.

[294] Practically, the *Sufi* gathering in which their different ways of *thikr,* dancing or silence are practiced. The goal is to achieve the "presence of the heart with the Divine Truth." Some of the orders, claim that the Prophet (ﷺ) or their dead saints attend the *Hadrah!*

[295] The dog was in a *state of du 'aa* as this *Sufi* master implies!

moaning. So I raised my hands with humbleness and dejectedness and started saying *Aameen,* until he turned around and became silent." [296]!!!

<u>Remember:</u> The reference on the Naqshbandi order, Muhammad Ameen Al-Kurdi said: "And know that the way of the Naqshbandi masters is the creed *of Ahlu Sunnah Wa Jamaa 'ah* and it is the way of the *Sahaabah,* may Allaah be pleased with them, in its original (way). They didn't add to it nor did they omit from it."[297]

The reader is left to contemplate about whether one can rely upon the *Reliance...* of Nuh Ha Mim.

Al-Kurdi states that if the *Mureed:* "Truly strives in the *Thikr"* he would attain a state of observance of Allaah whereby "he would witness [Allaah] without a veil" [298]!!!

A Disagreement between the scholars (of Bukhaara) regarding whether it is possible to see Allaah in this life or not occurred. They came to the Sheikh Shaah Naqshband [299] to judge between them. He told those who deny seeing Allaah [in this life],"Stay in my company for three days while you are in a state of *Tahaarah* (purity). After three days, a strong *(Sufi)* state occurred to them and they were thrown down

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[296] *An-Naqshbandiyyah,* p. 30, quoting *Al-Mawaahib As-Sarmadiyyah,* **pp. 118-**

119. Al-Kurdi further adds that this founder of the Naqshbandi order found a chameleon whereby he thought to seek intercession through it. He raised his hands and the chameleon turned over on its back and directed itself towards the sky while
he was saying: Aameen!!!

[297] *An-Naqshbandiyyah,* p. 37, *quoting Al-Mawaahib As-Sarmadiyyah,* p. 5.

[298] *An-Naqshbandiyyah,* p. 36, quoting *Al-Mawaahib As-Sarmadiyyah,* p. 317.

[299] The founder of the *Naqshbandiyyah* order.

[unconscious]. When they woke up they started kissing his honorable foot and said: "We believe that seeing Allaah [in this life] is true. Since then they kept on serving him and kissing his blessed doorstep.[300]

Like many *Sufis,* Al-Kurdi does not see that man can act by his own choice. Al-Kurdi placed particular emphasis "in his training on the insight that only Allaah Most High has an effect in the world."[301] He said: "The most perfect state of the *Mutawakkil* (the one who depends upon Allaah) is to be between the Hands of Allaah like the deceased between the hands of *Al-Ghaasil* (the one who performs *ghusl),* he turns him as he wants having neither motion nor planning."[302] This understanding sharply contradicts the medium course of belief of *As-Salaf As-Saalih* who affirm the *Mashee'ah* (Will) of Allaah and a real *mashee 'ah* (will) for the *'Abd* which is not independent from Allaah's Will.[303]Man, to these *Sufis,* is like a feather in the wind. This is not true *Tawakkul* (dependence upon Allaah) it is rather *Tawaakul* (passivity of living) and *Jabr* (man is compelled to do whatever he does and that he has neither the power nor the will to act). Implicit in this corrupt concept of the *Sufis* is that the *Kaafir* had no choice in being a *Kaafir*!! Allaah ﷻ said:

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[300] *Ibid,* p. 34, quoting *Al-Mawaahib As-Sarmadiyyah,* pp. 145-146.

[30l] Keller's *Reliance...* x254, p. 1076.

[303] An-Naqshbandiyyah, p. 83, quoting from *Tanweer Al-Quloob* by Muhammad Ameen Al-Kurdi, p. 479 (9th edition), 1372/1953. The introduction is by Salaamah Al-Azaami.

[303] Refer to this author's book *Al-Qadaa' wal Qadar,* pp. 53-70 for a detailed discussion on this matter.

{ وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ } [الكهف،٢٩].

And say: "The Truth is from your *Rabb.* Then whosoever wills, let him believe, and whosoever wills, let him disbelieve." *[Qur'an. Soorat AI-Kahf,* 18:29],

Al-Kurdi relates more stories about the masters of the *Naqshbandi* order. The following is only a few:

1. Muhammad Al-Ma'sum: The *Ka 'bah* hugs him and kisses him with perfect eagerness. When he finished making *Tawaaf of* the *Hajj*, an angel came to him and delivered to him a book from Allaah telling him that his *Hajj* was accepted! Not only that, but this man spoke about *Tawheed* when he was three years old, saying , "I am the earth, I am the heavens." [304]

At times of distress, people used to call upon him for help. One time a man on a ship that was about to sink called upon Muhammad Al-Ma'sum for help. Al-Ma'sum extended his hand while he was at home with his friends and he was able to lift the ship and save it from sinking. Those sitting around him were amazed to see that his sleeve became wet after he extended his hand in the air!!! [5]

This is worse than the *Shirk of* the pagan Arabs. At times of distress they used to sincerely invoke Allaah but after they were saved they

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[304] *An-Naqshbandiyyah,* p. 47, quoting *Al-Mawaahib As-Sarmadiyyah,* pp. 202-203, and 213.

[305] *An-Naqshbandiyyah,* p. 52, quoting *Al-Mawaahib As-Sarmadiyyah,* pp.210-213.

It is also reported in Yoosuf An-Nabahaanee's *Jami' KaraamaatAl-Awilyaa',* 1:199-200, and As-Sanhuti's *Al-Anwaar Al-Qudsiyyah fee Manaaqib As-Saadah An-Naqshhbandiyyah,* pp. 195-196, Matba'at As-Sa'aadah, Egypt.

will turn to their idols and worship them **besides Allaah. Allaah** تعالى says:

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ
قَلِيلًا مَّا تَذَكَّرُونَ

It is not He [better than your gods] **Who responds to the distressed one, when he calls Him, and Who removes evil, and makes you inheritors of the earth, generations after generations. <u>Is there any *Ilaah* [godl with Allaah? Little is that you remember!</u>** [*Qur'aan, Soorat An-Naml.* 27:62].

2. Habeeb Allaah Jaan Janaan: It was said that when this man died, "half of the Qur'aan was lifted up to the heavens and thereupon weakness in the *Deen* occurred."[306]

3. Ahmad Al-Faaruqi: So often he goes on a journey that would take him high above the *'Arsh*™[1]

4. Muhammad Ameen Al-Kurdi said: "Some of the sheikhs (i.e. from the *Sufis)* said, 'Allaah assigns to the grave of the *Waliy (Sufi* saint) an angel to carry out the requests (i.e. of those who call upon the dead). Sometimes the *Waliy* gets out from his grave and fulfills the needs by himself.'"[308]

The above statements of *Shirk* {and others below) by Al-Kurdi are found in his book *Tanweer Al-Quloob fee Mu 'aamalat 'Allaam Al-*

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[306] *An-Naqshbandiyyah,* **pp.** 47-48, quoting *Al-Mawaahib* ***As-Sarmadiyyah,*** **pp.** 231-232, **and in** *As-SanhuirsAl-AnwaarAI-Qudsiyyah,* p. 207.

[307] ***Ibid,*** **quoting** *Al-Mawaahib As-Sarmadiyyah, p.* 184.

[308] *An-Naqshbandiyyah, p. 55,* **quoting** *Tanweer Al-Quloob,* p. 534.

Ghuyoub,[309] The translation of the meaning of the book's title as Nuh Ha Mim Keller put it, is, "The enlightenment of hearts: on one's dealing with the Knower of the Unseen." He also added that Al-Kurdi "studied Sacred Law and other subjects at al-Azhar, an education he turned to good account in his *Tanwir al-Quloobfi Mu 'amala 'Allaam Al-Ghu-youb."*

Comment: *Shirk* is made an enlightenment to the heart! We seek refuge with Allaah from the ways of deviation.

5. Muhammad Al-Kurdi outlines some of the manners describing the relationship between the *Mureed* and the *Sufi* Sheikh:

(a) The *Mureed* should serve the sheikhs physically and with his wealth and "must not disapprove their deeds, because the one who manifests disapproval of their deeds would not be safe."[510] He should not object to what the sheikh does even if it appears to be *haraam* (forbidden).[31'] He must not say, "Why did you do such thing? Because the one who says to his sheikh, "Why?" would never succeed, for a situation may arise from the sheikh which would be blameworthy from the outward but inwardly it is praiseworthy. Then he said in a poem:

"And be with him (the *Sufi* sheikh) like the dead before the washer (i.e. the one who washes the dead person prior to burial)..." [312]

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[309] Also in his other book *Al-Mawaahib As-Sarmadiyyah.*

[310] *An-Naqshbandiyyah,* p. 82, from *Al-Mawaahib As-Sarmadiyyah* p. 79.

[311] *Ibid,* p. 83, from *Tanweer Al-Quloob,* p. 529

[3l 2] *lbid,* p. 83, from *Tanweer Al-Quloob,* p. 479 and 529.

(b) Part of the manners of the *Mureed* in his relationship towards his *Sufi* master is that, "He should not marry his master's divorcee or a woman whom his master was inclined towards marrying her." [313]

The masters want to be treated like the special status of the Prophet (ﷺ) with respect to his wives and which was decreed by Allaah تعالى

وَمَا كَانَ لَكُمْ أَن تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَن تَنكِحُوا أَزْوَاجَهُ مِن بَعْدِهِ أَبَدًا إِنَّ ذَٰلِكُمْ كَانَ عِندَ اللَّهِ عَظِيمًا

And it is not [right] **for you that you should annoy Allaah's Messenger, nor that you should ever marry his wives after him** (his death]. **Verily! That shall be an enormity in Allaah's Sight.** [*Qur'aan, Soorat Al-Ahzaab,* 33:53].

(c) Seeking a sheikh is the same as seeking Allaah تعالى (then he cites the following *Aayah* as evidence):

{ وابتغوا إليه الوسيلة }

The translation of the meaning of *fat Aayah* is: ***"Seek Al-Waseetah*** [the means of approach] **to Him."**

Al-Kurdi's understanding of *Al-Waseelah* is, "The company, then the *Tareeq* (way): He who has no sheikh his sheikh is *Shaytaan..". [314]* He

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[313] *Ibid,* p.86, from *Tanweer Al-Quloob,* p. 529. Comment: Is this *Tanweer* (enlightment)?

[314] A similar statement is related to Ahmad Al-Rifaa'ee, the master of At-Tareeqah *Ar-Rifaa 'iyyah.* He added: "Whoever remembers Allaah (through *thikr)* without a sheikh, he neither attains Allaah or his Prophet; nor his sheikh." [See *Kashf,* p, 321 quoting from *Qilaadat Al-Jawaahir fee Thikr AI-Ghawth Al-Rifaa'ee wa*

further said: "The sheikh is sought and intended, he is like the *Ka 'bah* which they make *Sujood* towards it, (yet) the *sujood* is to Allaah, and such is the sheikh (i.e. with respect to his *Mureed)."* [315]

Is this the *Salaf's Tafseer* of the *Aayahl* Ibn'Abbaas ﷺ said that *Al-Waseelah* is *Al-Qurbah* (drawing near) which means, as Qataadah said, "Seek Him by your obedience of Him and by acting according to what pleases Him." [316] Similarly this was the saying of Mujaahid, Al-Hasan, Abu Waa'il, Ibn Katheer, As-Sadi and Ibn Zayed. The other meaning of *Al-Waseelah* came in the *hadeeth:*

"فإنها منزلة في الجنة لا تنبغي إلا لعبد من عباد الله وأرجو أن أكون أنا هو فمن سأل لي الوسيلة حلت له الشفاعة."

"There is a rank in Al-Jannah fitting for only one of Allaah's slaves, and I hope that I may be that one. So, whoever asks Allaah that I be given the Waseelah. *he will be assured of my Intercession* [on the Day of Resurrection]." [317]

The Founder of the way, sheikh Naqshband, emphasizes that, "From the manners of *Thikr* is that the *Mureed* should turn to his sheikh,

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Atbaa'ahu AI-Akaabir, by Muhammad Ibn Al-Hudaa Afandee AI-Rifaa'ee Al-Khaalidee Al-Saiyaadee (p. 177, 1st edition, 1400/3980, Beirut, Lebanon.]

[315] *An-Naqshbandiyyah,* p. 91, quoting *Al-Mawaahib As-Sarmadiyyah,* p. 313, and *Al-Anwaar Al-Qudsiyyah,* p. 525

[316] See *Tafseer Von* Katheer, At-Tabaree, and Fathul Qadeer of the *same Aayah.*

[317] Bukhaaree, Muslim, Ahmad, At-Tirmithee, Abu Daawood, and An-Nasaa'ee. The text is that of Muslim. *[See Saheeh Muslim,* V. 1, p. 209, #747.]

receiving from him, **being** certain **that** he **is unable to turn to Allaah** تعالى **except** through his **mediation."**

This is the same *Shirk* committed by the Christians! Allaah, Most High, says:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And when my slaves ask you [O Muhammad ﷺ] **concerning Me, then** [answer them], **I am indeed near: I respond to the invocations of the supplicant when he calls on Me** [without any mediator or intercessor]. So **let them obey Me and believe in Me, so that they may be led aright."** [Qur'aan, *Soorat AI-Baqarah,2\\%(>]*.

I end this section about Al-Kurdi and his order by quoting from Nuh Ha Mim Keller's biographic notes about this man. He said:

"He authored a number of works in Sacred Law, tenets of faith, and *Sufism,* and Allah vouchsafed many graces to him during his lifetime, the greatest of which was his firm adherence to the Koran and sunna."

6. 'Abdul Ghani An-Nabulusi: Many *Sufi* masters claim that some of their books are directly communicated to them from Allaah. This is the case with 'Abdul Ghani An-Nabulusi's *book Al-Fath Ar-Rabbaanee*

318 *An-Naqshbandiyyah,* p. 92, quoting *Al-Mawaahib As-Sarmadiyyah,* p. 170, and *Al-Anwaar A!-Qudstyyah,* p. 167.

wal Paid Ar-Rahmaanee, in which he introduced the above claim in its introduction.

Like many *Sufis,* An-Nabulusi classifies the knowledge in *Fiqh, Hadeeth, Tafseer,* etc. into *Thaahirah*[m] and *Baatinah* (inward) and that the *Baatini* knowledge is the "one intended by the *Ash-Shaari*' because it is the means for salvation before Allaah “ [322]

An-Nabulusi follows the *Naqshbandi* and is on the creed of *Wahdat Al-Wujud:*

[319] According to Nuh Keller's wife, "His (An-Nabulusi's) statement is most likely valid, but not comprehensible or easily explainable except to someone like himself."! From her letter on the Internet: 'Abdul Ghani al-Nabulsi and Akram Safadi, p. 7 obtained as a print communicated via: <uhasan@ee.ic.ac.uk>. Akram Safadi's mail is < a-safadi@nwu.edu >. This is the usual trend of deception by the *Sufis.* When they cannot defend their masters by the way of false *Ta'weel,* they claim that someone like the master himself would be able to explain their innovated statements! And in case, "You cannot find someone with training in *Sufism* and its literature to explain it to you, then don't concern yourself with it, consider that he meant something that is not apparent to you, and stay within the confines of Islaam," as Keller's wife put it. *Ibid,* p. 8. The confines of Islaam do not condone such baseless defense of mystic ways!

[320] *Thaahirah* is derived from *Ath-Thaahir* (obvious meaning of an expression). When applied to the Qur'aanic and Prophetic texts, *Ath-Thaahir* refers to the obvious, clear and evident meaning as dictated by the context and (or) evidence from other texts of the Qur'aan and (or) authentic *Sunnah* or the authentically reported understanding of the righteous predecessors *(As-Salaf As-Saalih).*

[321] *Ash-Shaari':* Usually applied to designate the Prophet (ﷺ) as the legislator who made manifest the laws of Allaah.

[322] See *Al-Fikr As-Sufi* by 'Abdur Rahmaan 'Abdul Khaaliq, pp. 161-162, quoting from *Aa-Nabulusi'sAl-FathAr-Rabbaanee* p. 133.

(a) He said concerning the *Aayah;*

فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ [محمد: ١٩].

that "It means: There is no being except Allaah'." [323]

The *Salaf's Tafseer* of this great *Aayah* is: "So know [O Muhammad ﷺ] that *Laa Ilaaha Illa* Allaah: **There is not true God worthy of Worship except Allaah."** [Qur'aan, *Soorat Muhammad,* 47:19).

(b) Regarding the meaning of Allaah's saying:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ [الفتح: ١٠].

Verily, those who give *Bai'a* (pledge) **to you** [O Muhammad ﷺ] **they are giving *Bai'a*** (pledge) to **Allaah. The Hand of Allaah is over their hands.** [Qur'aan, *Soorat Al-Fath, 48:10}.*

An-Nabulusi claimed that in this *Aayah,* "Allaah informed that His Prophet Muhammad (ﷺ) is Allaah Most Exalted and High is He above every imperfection, the pledge to him is a pledge to Allaah, and that [the Prophet's hand] which was extended to receive the pledge is Allaah's Hand, as you heard from this noble *Aayah."* [324]

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[323] *Jawaab Abdul Ghani fee Hukm Shath Al-Waliy,* by An-Nabulusi, pp. 154-155, checked by 'Abdur Rahmaan Al-Badawi, quoted from *Taqdees Al-Ashkhaas,* V. 1, pp. 546-547.

[324] *Ibid,* p. 546 quoting p. 152 in *Jawaab 'Abdul Ghani.* Shaykh-ul-Islaam Ibn Taymeeyah explained that Allaah's saying:{ إن الذين يبايعونك إنما يبايعون الله }

[Verily, those who give *Bay'ah* (pledge) **to you** (0 Muhammad (ﷺ) **they are giving *Bay'ah*** (pledge**) to Allaah]** is not intended to mean that you (Muhammad ﷺ) is Allaah! Rather what He meant is that you are Allaah's Messenger and the one who propagates His commands and prohibitions. Consequently, the one who gives

Also when he referred to the *Aayaat,*

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿١٣﴾ [طه، ١٣].

And I have chosen you [O Musa], **so listen to that which is inspired to you.** [Qur'aan, *Soorat Taaha,* 20:13].

An-Nabulusi said "It meant: I have chosen you for Myself such that you_ be Me and 1 be you, [so listen to that which is inspired to you]: This is like the talk of the heedless person with his self, he speaks to it and it speaks to him."[325] Knowing that the *Aayah* speaks of an inspired [Musa, a created and distinct being] and the one Who inspires [Allaah], something that affirms the *Ghairiyyah,* An-Nabulusi resorted to a cool interpretation (i.e. distortion) to fit the mystic concept of 'Unity of Existence," just like he did in "interpreting" the meaning of this concept (Keller, x5, p. 1020)! An-Nabulusi is one of Keller's principle *Sufis* who "had the higher education of *Sufism"* (w9.4, p. 863)!

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you his pledge, is giving a pledge to Allaah, just as the one who obeys you is obeying Allaah...The Messenger commands whatever Allaah has ordained and thus whoever obeys him (ﷺ) has indeed obeyed Allaah. He did not mean that the Messenger is (himself) Allaah.. Just like the saying of the Prophet (ﷺ):

" من أطاعني فقد أطاع الله ومن عصاني فقد عصى الله ومن أطاع أميري فقد أطاعني ومن عصى أميري فقد عصاني" [البخاري ومسلم].

"Whoever obeys me, obeys Allaah, and whoever disobeys me, disobeys Allaah, and whoever appoints the ruler I appoint, obeys me, and whoever disobeys him, disobeys me." [Saheeh Al-Bukhaaree, V, 9, p. 189 #251 of the English translation, and Muslim.]

It is known that the *ameer* (ruler) appointed by the Prophet ﷺ is not the Prophet himself..." [Ibn Taymeeyah's *Majmu 'at Ar-Rasaa'il wal Masaa'il,* 1:110].

[325] *Ibid,* p. 546. Emphasis added.

The Criteria Of The *Sufi* Sheikh And That Of His *Mureedl*

Nuh Ha Mim Keller presented a special section by Muhammad Hashimi entitled "The Purpose of Taking a Sheikh and a Path." [326] In it Muhammad Hashimi said: "The meaning of a true disciple is <u>one who forthrightly submits himself to a living sheikh</u> who is a guide *(murshid)* during the days of the journey to Allaah Most High so that

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[326] *Reliance...* w9.7, pp. 865-866.

the sheikh may put him through the stages of the journey until he can say to him, "Here you are, and here is your Lord."

Keller commented on the clear words of Muhammad Hashimi saying: "Muhammad Hashimi's above words about submitting oneself to a living sheikh refer to matters within the range of the permissible or recommended, not what contradicts the Sacred Law or beliefs of Islam...for no true sheikh countenance such a contravention, [327] let alone have a disciple do so..."

From what has been presented so far about those whom Nuh Keller considers masters of the path, and judging by the criteria set by Keller and Ibn 'Arabi,[328] one can say without hesitation and by a *Sufi* judgement,[329] they are not true sheikhs:

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[327] Keller gives a cross-reference quoting the "Grand Sheikh" *of Sufism,* Ibn 'Arabi (s4.7, p. 790): "When we see someone in this Community who claims to be able to guide others to Allaah, but is remiss in but one rule of the Sacred Law-even if he manifests miracles that stagger the mind-asserting that his shortcoming is a special dispensation for him, we do not even turn to look at him, for such a person is not a sheikh, nor is he speaking the truth, for no one is entrusted with the secrets of Allaah, Most High, save one in whom the ordinances of the Sacred Law are preserved."

[328] Ash-Sha'raanee mentioned that after he received knowledge from Allaah, Ibn 'Arabi traveled into the wilderness until he reached a grave where he stayed for sometime. After that he left the grave and began to speak such knowledge of his. Reported in Ihsaan Ilaahee Thaheer's *Al-Tasawwuf, p.* I l l quoting Ash-Sha'raanee's *Al-Yawaaqeet wal Jawaahir, V.* 1, pp. 6-7, printed by Mustafa Al-Baabee Al-Halabee, Cairo.

[329] This is just for the sake of argument, otherwise, Keller's words are aimed to ease the "unease" of the reader regarding what is said about submission of the disciple to the living sheikh!

1. Is he a true sheikh who takes graves and the dead as sources of inspiration?

2. Is he a true sheikh who considers the *Mushriks* as people of *Tawheed?*

3. Is he a true disciple who calls upon the dead sheikhs of the way?

4. Is he a true sheikh who resorts to magic letters and numbers and make that a way on the journey to reach Allaah?

5. Are the ordinances present in the books of the people of the *Sufi* path preserved by the Sacred Law? And we are not talking about one mistake or two. It is a path and a way!

6. Is he a true sheikh who teaches his disciples to walk in strange ways in the markets in order to lead them to *Fanaa*'?

7. Is *Fanaa'* an ordinance preserved by the Sacred Law?

8. Are insanity and spiritual intoxication ways that are prescribed and preserved by the Sacred Law?

9. Are the statements of *Kufr* present in the books of many of Nuh Ha Mim Keller's masters of higher education of *Sufism* a criteria that entitles them to be true sheikhs? Imaam Ath-Thahabee رحمه الله تعالى said regarding the book of *Fusoos Al-Hikam* of Ibn 'Arabi the master and Great Grand sheikh *of Sufism:* "If there is no *Kufr* in it [Fusoos], then there is no *Kufr* in this world!" [330]

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[330] ***Siyar*** *'AlaamAn-Nubalaa'*, 23:48.

10. Is he a true sheikh who considers Muhammad (ﷺ) that from Muhammad (ﷺ) everything was created? to be Allaah or

11. Is he a true sheikh (not to mention being a Grand Sheikh) who considers *Fir'awwn* a "believer"? [331]

12. Is it right to believe that the world is always run by the so-called *Aqtaab* (Sing. *Qutub)* and that they are twenty-five whose names became known to the Grand Sheikh Ibn 'Arabi through a special manifestation from Allaah? [332]

13. Is he a Grand Sheikh who fabricates a story and supports its conclusion that *Iblees* will be saved from the torment in Hell? [333]

14. Is he a true sheikh who considers that holding to one creed leads to the loss of abundant good and that the person within himself should be the substance for all forms of creeds? [334]

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[331] He considers that *Fir 'awwn* was completely purified from evil and that he died as a believer. See *Fusoos Al-Hikam,* 1:201.

[332] See *Al-Fikr As-Sufi,* p. 371 quoting *Sufi* reference of Ash-Sha'raanee: *Al~ Yawaaqeet wal Jawaahir fee Bayaan 'Aqaa'idAl-Kabaa'ir,* V. 2, pp. 79-80.

[333] Ibn 'Arabi (the Grand Sheikh) reported it in Chapter 293 of his *Futuhaatin*

which he claimed that Sahl Bin 'Abdullaah At-Tustaree met *Iblees* and that *Iblees* convinced Sahl that he will be saved from torment on the Day of Resurrection. Ibn 'Arabi (d.638/1240) directly relating it to At-Tustaree (d.283/896) without *isnaad SeeA!-Fikr As-Sufi,pp.* 297-298, quoting *Al-Yawaaqeet wal Jawaahir,* V. l,p. 60.

[334] Ibn 'Arabi in his *Fusoos,* p. 113: "Be careful not to restrict yourself to a particular (or distinct) creed and deny everything else otherwise you would miss a great deal of good. Rather you would miss knowing the matter as it is. So, be within yourself an هيولي *(Hayouli:* A substance) for all the forms of creeds, for

15. Is he a true sheikh who thinks that Allaah sends down the matters of *Sharee'ah* upon the mystic saints (misleadingly called *Awliyaa")* receiving it by means of a form of Muhammad **(ﷺ)** or an angel in the form of Muhammad **(ﷺ)**? Ibn 'Arabi stated this mystic concept and followed it by saying, "And we have taken a great deal of the matters of *Sharee 'ah* through this form and which we knew not from the way of the scholars nor from the books..." [335]

16. Is *Khatm Al-Wilaayah* (the end of sainthood) [336] something preached by the Prophet **(ﷺ)** and (or) the *Sahaabah* This idea was

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Allaah is Greater than being limited by one creed and excluding another." Then he immediately cited the following *Aayah* as his evidence:

{ فأينما تولوا فثم وجه الله } [البقرة، ١١٥].

"So, **wherever you turn yourselves or your faces there is the Face of Allaah (and High is He above.** Over **His 'Arsh)."** (Qur'aan, *Soorai Al-Baqarah,* 2:115]. So, according to Ibn 'Arabi, everyone is right in his own creed! One of those who considered Ibn 'Arabi and his followers as misguided and ignorant who exited the way of Islaam is Taqiy-ed-Deen Subke e(رحمه الله) 683/1284-756/1355) to whom Nuh Ha Mim Keller (x345, p. 1102) refers, and who is certainly not a follower of Ibn Taymeeyah or Ibnul Qayyim Al-Jawziyyah (رحمه الله). There is no doubt that he is not a so-called "Wahhaabi"! Perhaps he would have been accused of being so had he been born after the death of Shaykh Muhammad bin 'Abdul Wahaab (رحمه الله) [See *'Aqeedat Ibn 'Arabi wa Hayaatuh,* by Taqiy-ed-Deen Al-Faasee (d.832/1428), checked by Shaykh 'Ali Hasan 'Abdul Hameed, p. 55. Published by Daar Ibn Al-Jawzee, Ad-Dammaam, K.SA.]

[335] *Masaadir At-Talaqee,* p. 273 quoting Ibn 'Arabi's *Al-Futoohaat,* 3:70-71, Daar Saadir, Beirut, Lebanon.. Note: *Al-Fuioohaat* is greatly admired by As-Sha'raanee (one of Nuh Keller's men of "higher education" in *Sufism).*

[336] Which means that the *Awliyaa'* have a "last *Waliy,"* just like Prophet Muhammad **(ﷺ)** is the Last (end) of the Prophets! This corrupt and baseless

welcomed by many mystic masters each claiming it for himself. Ibn 'Arab! claimed that:[337]

(a) The Messengers receive the knowledge from *Khaatam Al-Awliyaa'* (the last of the *Awliyaa*').

(b) *Khaatam Al-Awliyaa'* directly receives his knowledge from Allaah while Prophets receive by the way of the Angel, thus giving preference to the *Awliyaa* ' .[338]

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concept was introduced by AI-Hakeem At-Tirmithee (not the great *Muhaddith* Abu 'Eesa At-Tirmithee). *Imaam* Ath-Thahabee quoted Abu 'Abdur Rahmaan As-Salamee (himself a *Sufi)* saying: They exiled Al-Hakeem from his hometown Tirmith and gave testimony on his *Kufr* because of his books *Khatm Al-Wilaayah* and *'Hal Ash-Sharee 'ah.* They said that he said that *"Al-Awliyaa"* have *Khaatam* (someone who is last) like the Prophets, they have a *Khaatam*, and that he prefers *Al-Wilaayah* (sainthood) over Prophethood." He left to Balkh (in present-day Afghanistan) where he was welcomed and honored because, "He was on agreement with them in regard to the *Muth-hab"* as *Imaam* Ath-Thahabee and As-Subkee said. [See *Al- 'Alaam*, V. 6, p. 272. and *Tahtheeb Siyar 'Alaam An-Nubalaa'*, V. 1, p. 542, #2454.] In his biography of Al-Hakeem At-Tirmithee (d.320/932?) Nun Ha Mim Keller generalized that, "He was exiled from his native Termez (Tirmith) over a book its inhabitants did not agree with....," without relating the position of the inhabitants as it is related above. He is the author of *Nawaadir Al-Usool fee Ahaadeeth Ar-Rasul.*

337 See his book *Fusoos Al-Hikam, V.* 1, p. 62.

338 Abul Mawahib Al-Shaathili, an Egyptian *Sufi* who adopted this concept. See

Taqdees Al-Ashkhaax, V. 1, p. 83 quoting from *Tabaqaat-T,* V. 2, p. 61. Nuh Ha Mim Keller quoted the same source *(Tabaqaat,* Daar AI-Fikr edition) when he reported the biography of this *Sufi* sage. However, he did not give the reader the information that Abu Al-Mawahib used to have his retreat on the roof of Al-Azhar Mosque and that he used to come down and dance in Al-Azhar Mosque. Question: What Did Nuh Ha Mim Keller think of the readers? The reliance in Nuh Ha Mim Keller's *Reliance...* is-least to say-questionable.

Some of those who claimed to hold the mystic title *of Khatam Al-Awliyaa'* are:

(1) **Ibn 'Arabi.** Some of the *Sufis* who came after Ibn 'Arabi considered him as *Khaatam Al-Awliyaa'.*

(2) **Muhammad Wafa** Ash-Shaathili (A *Sufi:* d.765/1355 in Egypt)

Ash-Sha'raanee reported that Muhammad Wafa Ash-Shaathilli said: "The Truth [Allaah] said to me: 'O Special One!...Nothing is like unto you, you are the essence of My Reality..." [339]

(3) **Ahmad** At-Teejaani: According to his disciple 'Umar Al-Futi, he was assigned to this status by Prophet Muhammad **(ﷺ)** verbally in wakefulness and not in sleep." [340] Ahmad At-Teejaani said: "My soul

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[339] *Kashf,* p. 174, quoting *Tabaqaat-K,* V. 2, p. 22.

[340] Umar Al-Futi (1211/1796-280/1864) was a strong adherent to theTeejaani order in West Africa. After fighting many battles against the pagans of Guinea, Senegal, and Mali, he worked to spread the Teejani order. He studied in Al-Azhar and performed Hajj and stayed in Hijaz for almost ten years. During his stay in Hijaz he met the sheikh of the Teejanni order in the east, Muhammad Al-Ghali At-Teejani, who took from him a pledge to spread this Teejani order in West Africa, and he did! [See Daa'irat Al-Ma'aarif Al-IsIaamiyyah, V.5, pp. 432-433, published by Daar Al-Ma'rifah, Beirut, Lebanon; Taqdees Al-Ashkhaas, V.I, p. 85, and Masaadir At-Talaqee, p. 200.] Al-Futi asserts that Khaatam Al-Wilaayah does not belong to Ibn 'Arabi but to Ahmad At-Teejani. See Taqdees Al-Ashkhaas, pp. 85-86.

Note: 'Umar Al-Futi related the story of a woman by the name Umm Ahmad Al-Kabeer whom he gave her the *Tareeqah At-Teejaaniyyah* (the Teejani order). When she got sick she was still calling upon 'Abdul Qaadir Al-Jeelaanee because she was then new to the new order of *Teejaaniyyah.* While asleep she heard a voice calling upon her to "Leave 'Abdul Qaadir and say: 'O Ahmad At-Teejaani!' And Allaah will restore your health." She said that and she recovered at once!!! [See

and his (ﷺ) soul are like this (pointing with his index and middle finger); His (ﷺ) soul supports the Messengers and Prophets and my soul supports the *Aqtaab,* the *'Aarifeen,* and the *Awliyaa'* from eternity to eternity."[341]

(4) **Muhammad 'Uthman Al-Meerghanee As-Sudani:**[342] This man claimed that he received the title of the so-called *Khatm Al-Wilaayah* after meeting in a dream with the Prophet (ﷺ) and in the presence of other Prophets and Messengers. He claimed that the Prophet (ﷺ) said (about him): "All the Prophets are only a drop from your light, and that the *Awliyaa'* are from your light, O *Khatm!"* Then he told me: "O son! None has established the decree of Allaah amongst the believers after me better than you....Then he called, *"O Ridwaan* (The keeper of *Al-Jannah* from the angels)! Build gardens and mansions for my son Muhammad 'Uthmaan and his followers, companions, and the followers of his followers until the Day of Resurrection. Then he called: "O Maalik (the keeper of Hell)!". And he came. Thereupon he

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Taqdees Al-Ashkhaas, p. 146 quoting from Al-Futi's *Rimaah Hizb Ar-Raheem 'Ala Nuhur Hizb Ar-Rajeem,* 1:191.]

Comment: The Prophet (ﷺ) used to invoke Allaah saying:

"أنت الشافي لا شافي إلا أنت" [البخاري].

"You are the One Who cures. There is no cure but Yours." *[Saheeh Al-Bukhaaree, V.* 7, #579].

[341] *Taqdees Al-Ashkhaas,* pp. 86 and 90..

[342] Al-Meerghanee: *A Sufi* and *Mufassir,* born in Taa'if (1208/1793). He became a *Sufi* in Makkah, then moved to Egypt and from there he went to Al-Khaatimiyyah south of Kasla in Sudan. The *Sufi* order of *Al-Khatmiyyah* is attributed to him. Many of its followers are in Sudan. See *AI-'AIaam,* V. 6, p. 262. This order established a great deal *of Bid'ah* and grave-worship in Sudan.

said: "Build in the Fire of Hell places and dwellings for the enemies of my son Muhammad 'Uthmaan..." [343]

Note: This dream was mentioned in his commentary on the *Aayah:*

وَجَعَلْنَا لَهُۥ نُورًا يَمْشِي بِهِۦ فِي ٱلنَّاسِ [الأنعام، ١٢٢].

And We set for him a light whereby he can walk amongst men.
[Qur'aan, *Soorai Al-An'aam,* 6:122],

The context of the *Aayah* compares the status of the one who was dead [without Faith by ignorance and disbelief] and then Allaah gave him life [by knowledge and Faith] and set for him a light [of Belief] whereby he can walk amongst men, with that who is in darkness (of disbelief, *Shirk*, and hypocrisy) from which he can never come out! So, those who knowingly take the people into the state of *Shirk* and corrupt concepts of belief are in opposition with the essence of Prophet Muhammad's Message of *Tawheed!*

(5) **Ahmad Ar-Rifaa'ee** was considered *Khatm Al-Wilaayah* by his followers:

Some of the *Sufi* reports give details about this master of the *Rifaa 'iyyah* order. Here are a few:[344]

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[343] *Masaadir At-Talaqee,* pp. 320-321, quoting *Ar-Rasaa'ilAl-Marghamyyah, p.* 116, printed by Matba'at Mustafa AI-Baabi Al-Halabi, Egypt (second print), 1399/1979.

[344] These points (i-viii) are only a few of the *Sufi* tales reported in their "authoritative" references some of which are recognized by Nun Ha Mim Keller, like Al-Nabahanee's *Jaami' Karaamat Al-Awliyaa'* (y95), Al-Munawi's *Al-Kawaakib Ad-Durriyyah fee Taraajim As-Sufiyyah,* and As-Saiyaadee's *Qilaadat*

i) He spoke to his mother while in her womb.

ii) He spoke right after his birth.

iii) During the month of Ramadaan he used to stop nursing from his mother until after the breaking of the fast.

iv) His chest was opened by two angels and a dark spot was removed and washed, like what happened to the Prophet **(ﷺ)** in his childhood.

v) He received a written assurance from the Prophet **(ﷺ)** [in a dream] that he is saved from the Hell Fire.

vi) He sold someone a Palace in *Al-Jannah* together with *Al-Hooril 'Een,* rivers, trees, etc..

vii) He used to melt like lead and turn to water every time he sat to worship Allaah.

viii) He visited the grave of the Prophet **(ﷺ)** based upon a call from Allaah. Upon his arrival the grave opened and the Prophet **(ﷺ)** extended his hand for Ar-Rifaa'ee to kiss and that this took place in front of seventy thousand people including 'Abdul Qaadir Al-Jeelanee and others. Those who deny the story, according to the Rifaa'ee followers, are misguided or hypocrites, and that denying it may lead to an evil end!

Like many *Sufis* the *Rifaa'ee* order (and Nuh Ha Mim Keller) claim that Ahmad Ar-Rifaa'ee is descendant of the Prophet **(ﷺ),** a claim that is strongly disputed by the reliable Muslim historians and

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Al-Jawaahir, and others. See *Ar-Rifaa 'iyyah* by Abdur Rahmaan Dimashqiyyah, pp.19-50 (1st edition), 1410/1990.

Muhadditheen like Ath-Thahabee, Ibn Katheer, Ibn 'Imaad, Ibn Al-Atheer, Shams-ud- Deen Naasir Ad-Dimishqee, and others. Even As-Subuki and Ash-Sha'raanee who are specialized in the biographies of the *Sufis* did not relate this claim. The only "evidence" for the *Rifaa 'ee* order that Ahmad Ar-Rifaa'ee belongs to the Family of the Prophet **(ﷺ)** are strange dreams reported by As-Saiyaadee in *Qilaadatul Jawaahir*. [345] In our times Nuh Ha Mim Keller introduced a person called sheikh Yoosuf Ar-Rifaa'ee as a "descendent of the Prophet; **(ﷺ)** through the friend (wall) of Allaah Most High, sheikh Ahmad Ar-Rifa'i).[346] Within the *Sufi* circles, linking "masters of the way" to the Family of the Prophet **(ﷺ)** is a common habit. They even claimed that 'Abdul Qaadir Al-Jeelaanee, who is of a Persian origin, is a member of the Family of the Prophet **(ﷺ)**,[347]

(6) And others!

It is time to apply Ibn 'Arabi's criteria which Nuh Ha Mim Keller used in reference to who constitutes a true sheikh:

"When we see someone in this Community who claims to be able to guide others to Allaah, but is remiss in but one rule of the Sacred Law-even if he manifests miracles that stagger the mind-asserting that his shortcoming is a special dispensation for him, we do not even turn to look at him, for such a person is not a sheikh, nor is he speaking the truth, for no one is entrusted with the secrets of Allaah Most High save

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[345] This book is filled with hallucinations and very strange stories, grave-worship, lies, etc.

[346] Keller's *Reliance...x.32* (a), p. 1112.

[347] *See Ar-Rifaa'iyyah*, pp. 33-39.

one in whom the ordinances of the Sacred Law are preserved."? (From Keller's *Reliance...*, s4.7). [348]

Is Nuh Ha Mim Keller willing to apply the above criteria upon the mystic sheikhs mentioned above? May Allaah guide Nuh Keller to the truth and bestow upon him the courage to denounce what he wrote and what he propagates.

A Special Case: Ash-Sha'raanee and Nuh Ha Mim Keller

In the Biography of Ash-Sha'raanee, Nuh Ha Mim Keller said: "He was also a sheikh and adept in *Sufism*, among its outstanding Arab spokesmen showing unity between law and way (i.e. *Sufi* path) in works that have remained popular to this day." [349]

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[348] Ibn 'Arab! claimed that Al-Futoohaat Al-Makkiyyah was "Divinely dictated" to him. [See *Masaadir At-Talaqee*, p. 277 quoting from Ibn ' Arabi's *Al-Futoohaat Al- - Makkiyyah* 3:456.]

[349] Keller's *Reliance...*, x!7, p. 1023.

One of the most popular references in the world *of Sufism* is Ash-Sha'raanee's book *Lawaaqih Al-Anwaar Fee Tabaqaat Al-Akhyaar* best known as *At-Tabaqaat Al-Kubra.* Ash-Sha'raanee described it by saying: "This is a book in which I have summarized the biographies of a group *Tabaqaat* (successive generations) of *Awliyaa'* who are examples to be followed on the way of Allaah ﷻ."

Is this true? The following are only few of Ash-Sha'raanee's *Sufi* "Examples":

1. Muhammad Ash-Sharbeenee:[350] "When his son Ahmad became weak and was about to die, and when *'Uzraa'eel* came to seize his soul, the sheikh (i.e. Ash-Sharabeenee) told him (i.e. *'Uzraa'eel), "Go* back to your *Rabb* (Allaah) and review the matter with Him because the decree [of his death] was abrogated. *'Uzraa 'eel* returned and Ahmad recuperated and lived for thirty years after that."

2. **'Abdullaah Al-Basri:[351]** "Whenever he **left his** *khalwah* **(spiritual** solitude) and passed by a dry [leafless] tree or by someone affected with a disease except that the tree leafed and the person recovered."

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[350] A *Sufi* mystic who, according to Ash-Sha'raanee, was fluent in all languages. He died in 920/1514. [See *Taqdees Al-Ashkhaas,* V. 1, p. 148, quoting from *Tabaqaat-T.}*

[351] Abu Muhammad **Al-Qaasim Bin'Abdullaah Al-Basri, one** of the *"Sufi* **sheikhs"** from 'Iraaq. Ash-Sha'raanee described him as the man qualified to do strange and amazing things. *Ibid,* pp. 148-149, from 1:128 in the *Tabaqaat-T.* **Note:** Ahmad At-Teejani states that the *Sufi Waliy* after reaching the state *of falh,* "Not only renders the leafless tree leafy but if he wishes he may make it produce at once." According to the "great master" At-Teejani, the same thing applies to the dead; if he (the *Sufi Waliy}* wishes he may give life to the dead and may call upon the dead (body) and it will quickly respond to him even if it were decayed. [See *Taqdees Al-Ashkhaas,* V. 1, p.150 and 153, *quoting JawaahirAl-Ma'aani Fee Paid Abee Al-*

3. Ash-Shuwaymee granted ten years of his age to his *Sufi* companion Abu Madyan (a *Sufi Ghawlh* praised by Ibn 'Arabi). When he died, Ash-Shuwaymee came and spoke to him while he was laid on the washing stand, saying: "How did you die? By the Might of my *Rabb* had I been present with you, I would not have let you die!" [352]

4. Ibraaheem Aj-Matbuli [353] interceded for someone with his dead father. The son and "sheikh" Al-Matbuli stood by the father's grave and Al-Matbuli called upon the father in his grave. "When he stood up straight, the 'sheikh' told him, *'The fuqaraa'* came interceding seeking your pleasure to be bestowed upon this son of yours. Thereupon he said, 'I make you to be witnesses that I am pleased with him'."[354]

5. 'Abdul Azeez Ad-Deereenee [355] one day received "sheikh" 'Ali Al-Mileejt. [356] Ad-

Deereenee slaughtered one of his chicken and his wife

'Abbaas At-Teejani, 2:150-151, by Ali Haraazim. Published by Matba'at Al-Halabi,Cairo,1963.]

[352] Abu Madyan died in Tilmisaan (present-day Algeria) 594/1198. Ash- Shuwaymee is Muhammad As-Shuwaymee Al-Majthub. He was alive in 594/1198. *[bid,* p. 150, from *Tabaqaat*-7", 2:91.

[353] The Egyptian *Sufi* of his time. His status is exaggerated amongst the common people. His intercession with the Sultan and people of authority was not turned back. He build a mosque in Tanta and did other righteous deeds. He died in 877/1472 in Al-Munufiyyah, Egypt. [See *Al- 'Alaam,* 1:52.]

[354] In *Taqdees Al-Ashkhaas,* pp. 150-151, from *Tabaqaat-T,* 2:76.

[355] *ASufi* died in 697/1298. *Ibid, Tabaqaat-T,* 1:172.

[356] A *Sufi* well respected by Ahmad Al-Badawi. Ash-Sha'raanee did not mention

his date of death. *Tabaqaat,* 1:171. Ahmad Al-Badawi, *a Sufi* who was born in Fez, Morocco. He traveled in the land and had a great number of followers in Egypt.

cooked it to [present it as a meal in honor of his guest. The wife, however, was somehow disturbed over the chicken-perhaps it was small. When the meal was presented, "sheikh" 'Ali said [to the chicken]: Hish! And behold! The chicken jumped running. Thereupon he said: "The soup should be enough for us. Don't be disturbed."]! [357]

Allaah, Most High, says:

أَمِ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

[الشورى:٩].

Or have they taken [for worship] *Awliyaa'* **besides Him? But Allaah, Alone, is the *Waliy*** [Protector, etc.], **and it is He Who gives life to the dead, and He is Able to do all things.** [Qur'aan, *Soorai Ash-Shura,* 42:9].

The Prophet Muhammad **(ﷺ)** said:

"الحبة السوداء شفاء من كل داء إلا السام." -[متفق عليه من رواية أبي هريرة]-وعند البخاري من رواية عائشة "قلت: وما السام؟ قال: الموت".

"The *black see*d is healing for all diseases except *As-Saam"* 'Aa'ishah رضي الله عنها said, "What is *As-Saam"* He **(ﷺ)** said, "Death." [358]

Many people swear by him, call upon him at times of distress, and make *tawaaf* around his grave especially when they celebrate his birthday. He died in 675/1276, and was buried in Tanta (Egypt). One *Sufi* order known as *Al-Ahmadiyyah* is attributed to him. It is not the same *Ahmadiyyah Al-Idreesiyyah* which is attributed to Ahmad Bin Idrees (d.1253/1837 and was buried in Jeezan, Arabia). [See *Masaadir At-Talaqee,* p. 68.]

[357] *Taqdees,V.* l,p. *153, from TabaqaatAsh-Sha'raanee,* 1:172.

[358] An agreed upon *Hadeeth* from the way of Abu Hurairah. The text is from the narration of Aa'isha رضي الله عنها has in *SaheehAl-Bukhaaree,V.7,#591.ln*

Many texts from the Qur'aan and *Sunnah* besides the two mentioned above clearly state that death has no cure and nothing can ward it off when it approaches. These texts do not contradict the Sign which Allaah assigned to 'Eesaa in support of his Messengership to the Children of Israel:

وَرَسُولًا إِلَىٰ بَنِيٓ إِسْرَٰٓءِيلَ أَنِّي قَدْ جِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ ۖ أَنِّيٓ أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيْـَٔةِ
ٱلطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًۢا بِإِذْنِ ٱللَّهِ ۖ وَأُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ وَأُحْىِ ٱلْمَوْتَىٰ بِإِذْنِ

And will make him ('Eesaa **) a Messenger to the Children of Israel** [saying]: **"I have come to you with a Sign from your *Rabb*** (Allaah), **that I design for you out of clay, as it were, the figure of a bird, and breath into it, and it becomes a bird *by Allaah's Leave;* and I heal him who was born blind, and the leper, and *I bring the***
dead into life by Allaah's Leave. [Qur'aan, *Soorat Aal-'Imraan,l-A<)}.*

'Eesaa never claimed that he had a constant ability and self-existing powers to execute some of the cases mentioned In the above *Aayah,* All are restricted by the clear statement, "By Allaah's Leave". Many *Sufis* claim to have reached levels in their sainthood in which they possessed the power to give life to the dead and that they do it whenever they wish! Also, the Sign of giving life to the dead was special to 'Eesaa and it is not an inheritable matter. In addition, the Signs bestowed upon him were of limited nature aimed at establishing :he evidence against the denial by the Children of Israel. Add to this ;he fact that in these Signs there was a response to the challenge by the

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Summarized ***Saheeh Al-Bukhaaree*** **(English** Translation) it **carries the #1965, ?.939.**

Children of Israel and hence a victory to the truth of *Tawheed.* [359] In no way could the special case of 'Eesaa ﷵ be compared with the aimless and self-oriented acts claimed by the mystic so-called *Awliyaa'.*

Considering the *Khawaariq* [360] as the basis upon which someone is qualified to be a *Waliy* is wrong, because not all of the *Khawaariq* are *Karaamaat?* ' It is known that the *Shayaateen* (Sing. *Shaytaan)* are keen about diverting people to worship other than Allaah. These use many *Khawaariq* in order to deceive people in the process of spreading *Shirk* in all of its forms. Priests and monks are assisted by *Shayaateen* and perform *"Khawaariq"* on T.V.! Perhaps they would love to get some of these mystics as "honourable guests" on their **shows.**

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[359] At the time of Prophet 'Eesaa ,ﷵ people were good in Medicine. Allaah, the All-Mighty, gave 'Eesaa ﷵ the ability to cure people by wiping his hand on them. Not only that, but he was able by Allaah[1] s **leave** to bring life to the dead by speaking to them. There is no Medicine that can stand to face such miracles. That is why the miracles given to ‘Eesaa ﷵ were suitable to the attitude of people al his time. In the time of Prophet Musa ﷵ however, magic was widespread. That is one reason why Allaah ﷻ gave Musa some miracles the effects of which looked like magic in order to defeat the magicians and hence the arguments of those who supported them. The pagan Arabs, on the other hand were proud of their eloquence and fluency in the Arabic language. They considered eloquent speech to be the greatest quality of a person. Muhammad **(ﷺ)** came with Allaah's revelation, the Qur'aan, as a challenge to the masters of the Arabic language and speech. All praise is due to Allaah. [See *Tafseer* Ibn Katheer *(SooratAal-'Imraan^o.y), Aayah* 49. See also Shaykh Ibn 'Uthaymeen's^/-BaoM/-Ma//oo/j#l6, pp. 8-9.]

[360] *Khawaariq:* That which transcends the conceivable or the rational.

[361] *Karaamaat:* Noble miracles with good objective (s) bestowed upon a righteous Muslim fortified with correct *'Aqeedah*, free from innovations, having true 'Eemaan and piety. See *Al-Falaawaa*, V. 14, p. 314, by Shaykh-ul-Islaam ibn Taymeeyah and *Al-Muwaafaqaat*, V. 2, p. 262 by *Imaam* Ash-Shaatibee; Published by Daar Al-Ma'rifah, Beirut, Lebanon.

6. Some *Sufis* believe that their *Awliyaa'* have the ability to guide the hearts of people just by looking at them.

Ash-Sha'raanee related that most of the teachings of one of his "sheikhs", Muhammad Ash-Shinnaawi, were done by means of his sight. When the "sheikh" would pass by a highwayman, he would look at him, and right away he would follow the sheikh, being unable to pull himself away from him. [362]

Ash-Sha'raanee relates the ability of the mystic "sheikhs" to take away the Eemaan from the hearts?

1-One *Sufi* by the name of Ibn Labbaan defamed Ahmad Al-Badawi (the 'great' *Sufi Waliy).* As a result he was deprived of the Qur'aan and the knowledge he possessed. He kept on seeking the help from the *Awliyaa"* but in vain. They took him to Yaaqut Al-'Arshee, one of the students of Abul 'Abbaass Al-Mursee Ash-Shaathili (mentioned earlier). The latter went to Ahmad Al-Badawi's grave and spoke to him, asking him to restore the man's capital [Qur'aan and Knowledge]. Al-Badawi conditioned his approval on the man's repentance. He repented and consequently he restored to him his capital!

2-A man rejected the yearly *Mawlid* (Birthday) celebrations organized for Ahmad Al-Badawi. As a result *Eemaan* was taken away from him.

See *Taqdees Al-Ashkhaas,* V. I, p. 163, quoting *Tabaqaat-T,* 2:115. Al-Futi At-

Teejaani claimed that there are those from the *Awliyaa'* whom, "If he would look at you with one look of satisfaction, you would enjoy a state of happiness after which there would never be any misery."! *Ibid,* p. 164. On the other hand, Abu Madyan claims that Allaah has promised him that whoever looks at him or whomsoever is in the range of his sight, Allaah would forbid his body from the [torment] of Hell Fire! *Ibid,* p. 164, quoting from *Jawaahir Al-Ma'aanee,* 2:108.

He sought the help of Al-Badawi who requested that he should repent and never return to stand against the *Mawlid.* The man repented and *Eemaan* was restored to him. When Al-Badawi asked him about the reason behind his rejection of the *Mawlid,* the man complained about the mixing of the sexes by the site of the grave (where they perform *Tawaaf)!* Al-Badawi "justified" the matter by saying that, "This kind of mixing occurs in the *Tawaaf and* nobody stops it." [363] Then he said, "By Allaah's Might none who commits sin in the celebrations of *Mawlid* except that he repents and his repentance becomes a good one." [364] He further added, "Knowing that I am able to take care of the beasts [in the land] and fish in the sea and protect them from one another, would Allaah then render me unable to protect those who attend my *Mawlid* (Birthday celebration)?"[365]

Ash-Sha'raanee relates that Ibraaheem Al-Matbuli[366] "used to grab his beard and say, 'How terrible the suffering of Egypt will be after this beard:[367](For) I am a security for it (Egypt).'"[368]

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[363] Such a justification by the grave-worshippers is wrong because it is obligator) that women have their own *Mahaarim* when they set for Hajj and (or)'Umrah. Such a condition is not met by those who visit the graves and make *tawaaf* around them.

[364] This is an open call to commit sins and wrong-doings in the so-called *Mawlid* because they claim that repentance is accepted on this occasion.

[365]Ash-Sha'raanee relates stories centered around graves and worshipping the dead and which are plain *Shirk!* The dead have power, able to take care of the animal kingdom, and want people to turn for them seeking refuge and help! Allaah is above what these mystics say. He is the One Who deserves to be worshipped Alone. He has no partners or associates, to Him belongs the Commandment and Creation.

[366] The Egyptian *Sufi* of his times (d.877/1472).

Ash-Sha'raanee's "sheikh", 'AH Al-Khawwaas [369], said: "If the *Qutub* and his group cease to bear the calamities for the world, it would be annihilated in a moment."!

Asb-Sha'raanee related that a group of *Sufis* came asking for a miracle from 'Abdul Azeez Ad-Deereenee who responded by saying, My Sons! Is there a miracle greater than the one by which Allaah تعالى made us grasp the earth causing it not to sink." [370]

Allaah ﷻ says:

إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا [فاطر: ٤١].

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[367] Meaning after his death.

[368] *Taqdees*, V. 1, p. 173, quoting from *Tabaqaat-T,* 2:76.

[369] As-Sha'raanee spoke about 'All Al-Khawwaas Al-Barsalee, his illiterate "sheikh," as one who, "Used to speak precious words about the meaning of the Qur'aan and *Sunnah* which baffled the scholars." Ash-Sha'raanee stayed ten years in his sheikhs company. *Taqdees,* V. 1, p. 63 quoting *Tabaqaat-T*, 2:130-146, and *Masaadir At-Talaqee,* p. 184. Ash-Sha'raanee asked Al-Khawwaas about the *Sufis* who do *Khawaanq* yet they don't pray nor fast. He replied; "Those have specially designated places where they perform *Salaat*, like the *Ar-Ramlah* Mosque, *Al-Quds*, the mountain of *Qaaf(\),* and other honored places." The reader is called to imagine how they "move" between these places, and when it conies to the mountain *Qaaf*, may be Nuh Ha Mim Keller, as a defender of mysticism, could provide an answer regarding mountain *Qaaf.*

[370] *Taqdees, p.* 174, from *Tabaqaat-T,* 1:172.

Verily! Allaah grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving. *[Qur'aan, Soorat Faaiir,* 35:41].

Ash-Sha'raanee and **Yoosuf An-Nabahaanee** reported that right after the *Sufi* master Yoosuf Al-'Ajmee Al-Kuraanee left his retreat, he saw a dog. Consequently all the dogs became under its leadership and it took care of their needs. When that dog became ill the other dogs gathered around him crying in sadness. When it died, the dogs cried and kept on visiting its grave until they all died! [371] No comment!

Ash-Sha'raanee and An-Nabahaanee related that the mystic scholar 'Eesaa Bin Najem stayed on one ablution for **seventeen years: One** day he made *Wudu'* before *Salaat Al- 'Asr* and asked that nobody wake him up. He woke up after seventeen years and performed *Salaat* with that *Wudu.* [372]

They [Ash-Sha'raanee and An-Nabahaanee] also reported that "sheikh" Hussein Abu 'Ali who is "one of the perfected *'Aarifeen* used to go into a great deal of "changes/development": "Sometimes you visit him and you see him a soldier, then you enter and you find him a lion, then you come again and you find him an elephant, then a young boy, and so forth. He stayed for **forty years in a retreat with a blocked door and one window allowing air in!"** One of his

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[371] *Kashf Haqeeqat As-Sufiyyah,* p. 446, from *Tabaqaat-K,* 2:66.

[372] *Kashf,* pp. 446-447 **quoting from** *Tabaqaat-K,* 2:107. An-Nabahaanee reported **the same story** in his ***Jaami'***, 2:428 and 429.

companions, known as "sheikh 'Ubayeed", was able to pull out a boat from the midst of mud after pulling it with a rope tied to his testis! [373]

They reported the case of Muhammad Al-Hanafee, the man of *"Karaamaat* and one of the most noble "sheikhs of Egypt," as they described him: Before his death he asked Allaah, Most High, to try him with, "Lice, sleeping in the company of dogs, and to die by the side of the road." [374] According to the report, his request was granted!

The following stories of the *Sufi Awliyaa'* are according to Ash-Sha'raanee and (or) An-Nabahaanee:

l-'Abd Ar-Rahmaan AI-Majthoob, a Shaathili *Waliy,* cut his penis in his early state of *Jathb* (see earlier), and used to sit on sand in the summer and winter.[375]

2-Ibraaheem Al-'Aryaan (d.930Hj?) used to "Mount the pulpit giving sermons while being naked ...He used to fart in the presence of the respected elders of the *Sufis,* swearing that it was the fart of such and such."! [376]

3-'Ali Waheesh one of the *Majaatheeb* (who experienced the state of *Jathb)* used to stand in front of a whore house interceding for the

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[373]*Kashf,* pp. 448-449, quoting from, *Tabaqaat-K,* 2:87 and An-Nabahaanee's *Jaami' Karaamaat Al-Awliyaa'*, 2:46. Stories about the development of the so-called *Sufi Awliyaa'* are abundantly present in the Sha'raanee's, Nabahaanee's, and other *Sufi* books.

[374] *Kashf,* p. 450, quoting *Tabaqaat-K,* 2:89 and An-Nabahaanee's *Jaami',* 1:261.

[375] *Kashf, p.* 439, from *Tabaqaat-K,* 2:143, and An-Nabahaanee's., 1:454.

[376] *Ibid,* p. 440, *Tabakaat-K,* 2:142, and An-Nabahaanee's .Awm/, 1:412.

male-sinners; he would hold some of them until his intercession is accepted! It is even reported that this man used to engage in shameful acts with donkeys! [377]

4-Sheikh Muhammad AI-Hadaree used to give many Friday sermons in many places at the same time. One time, and after praising Allaah and magnifying Him, he said, "And I bear witness that there is no *Ilaah* for you but *Iblees,* may the *Salaat* and *Salaam* be upon him!"[378]

Comment: In his biography it is mentioned that when his *haal* (a *Sufi* state of sainthood) intensifies, he used to say terrible words about the Prophets and others that no one could stand to hear!

5-Sheikh Jaakeer would not take the covenant with any *Mureed* (disciple) until, "I see that his name is recorded in the Preserved Tablet..."[379]

The *Sufis* assert that the *Sufi Qutub, Ghawth, etc.* posses the ability to know matters of *Al-Ghayb*, run the affairs, grasp the universe, see through the inside of the earth, know the thoughts of people, and even "they are preserved" from committing acts of. disobedience. Practically, this means *'Ismah* (Infallibility). The origin of this concept is embedded in the essence of *Shee'ism.* The following section, therefore, is allocated to this issue.

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[377] *Ibid,* pp. 441-442, from *Tabaqaat-K,* 2:150, and An-Nabahaanee's *Jaami'.*

2:515.

[378] *lbid,* p. 443, from *Tabaqaat-K,* 2:107. See also An-Nabahaanee's Jaami", 1:286.

[379] Sheikh Jaakeer is a celebrated pillar of the *Sufi* way. He was from Kurdistaan. and he lived in one of the 'Iraaqi desert areas near Saamirraa' until his death. *Taqdees ,p.* 209, quoting from *Tabaqaat-T,* 1:127-128.

Special Section: *Sufism* and Shee'ism

1-Some of the *Sufis* use the word "عصمة *'Ismah:* infallibility" and others say, "حفظ *hifth:* preservation" from committing acts of disobedience, but as Ash-Sha'raanee put it, "The difference is in the wording not in the meaning." [380]

Sa'eed Hawwaa, a known *Sufi* who died recently in Jordan, said: "Some of the *Sufis* consider the *Karaamah* (miracle) evidence for *Wilaayah* (sainthood), and that the *Wilaayah* is an indication of *'Ismah-even* if they assign the meaning of "preservation" for *'Ismah.*

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[380] Ash-Sha'raanee's *Al-Jawaahir wa Durar,* p. 127, Al-Matba'ah Al-Azhariyyah, Cairo, 1306/1888, quoted in *Taqdees,* pp. 221-222.

Accordingly, they based upon this concept the obligatory adherence to, and consultation with the *(Sufi)* sheikh in all affairs, making it binding to stick to whatever he says, taking from him *fatwaa*, and way of conduct regarding every matter...' " [381]

Al-Qushairee stated in *Ar-Risaalah Al-Qushairiyyah*, that, "Know that one of the most majestic miracles which belong to the *Awliyaa'* is the constant success to conduct acts of obedience and a disposition that prevents disobedience and violations." [382] Further in his definition of the *Waliy*, Al-Qushairee said, "Allaah does not Create *Al-Kuthlaan* for him (i.e. the *Waliy):* Which is the ability to disobey." [383] So, according to Al-Qushairee, he is created with the inability to disobey.

In the same book, however, Al-Qushairee contradicts the above statements by saying, "It is not proper for the *Mureed* to believe in the *'Ismah* of the *mashaayikh* (Sing, *sheikh),* it is rather dutiful to leave them to their *Ahwaal* (Sing, *haal)."* [384]

On the other hand, Abu Bakr Al-Waasitee (d.320/932), one of the companions of Al-Junayd and one of those who shared in laying down many of the foundations of *Sufism*, classified the *Sufi Awliyaa'* into three ranks:

1 -Those having *'Ismah* from *Kufr, Shirk, and Nifaaq* (Hypocrisy).

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[381] Sa'eed Hawaa's *Tarbiyatuna Ar-Ruhiyyah*, p. 219, Daar AI-Kutub Al-'Ilmiyyah.
1979; from *Taqdees*, p. 226.
[381] See *Taqdees*, p. 221, quoting from *Ar-Risaalah Al-Qushairiyyah*, p. 667, Daar Al-Kutub AI-Hadeeth, Cairo, checked by Dr. 'Abdul Haleem Mahmoud and others.
[381] *Ibid, from Ar-Risaalah, p.* 420.
[381] *Ibid, p.* 238, from *Ar-Risaalah*, p. 743.

2-Those possessing *'Ismah* from major and minor sins. 3-Those with *'Ismah* from corrupt and evil thoughts!

It is important to remember the strong relationship between many of the *Sufi* concepts and those of the *Shee 'ah*, including:

a) The dogma of *'Ismah.*

b) The classification of every Islaamic text into *Baatin*, and *Thaahir* and that the former is the *Haqeeqah* (Lit. "reality" or "truth") which is the esoteric "truth" understood by the **special.** The latter is the "exoteric" element referred to as the *Sharee 'ah* aimed for the common Muslim. Consequently, this paved the way to the distorted concept of *Tahreef* (distortion) mildly refereed to as *Ta'weel:* Allegorical or symbolic interpretation of the Qur'anic and *Sunnah* texts. Such a phenomena is common amongst all the *Baatini* sects. Take for example Ibn 'Ataa' Illaah relating the interpretation of one his *Sufi* "masters" to the following *Aayaat* (from *Soorat Ash-Shura*, 42:49-50). [385]

{ يهب لمن يشاء إناثا }

He bestows female [offspring] **upon whom He wills.**

The *Sufi* master of Ibn ' Attaa' Illaah said: "It means: the good deeds!"

{ ويهب لمن يشاء الذكور }

And bestows male (offspring) **upon whom He wills.**

The *Sufi* master said: "It means: Knowledge!"

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[385] See Ihsaan Ilaahee Thaheer's *At-Tasawwuf*, p. 253.

{ أو يزوجهم ذكرانا وإناثا }

Or He bestows both males and females.

The *Sufi* mystic said: "It means: Knowledge and good deeds!'

{ ويجعل من يشاء عقيما }

And He renders barren who He wills.

The *Sufi* said: "It means: Neither knowledge nor good deeds!"

And this is only one form of the *Baatinee* distortion of the texts and which is also widespread in the books of the *Shee 'ah!*

c) Like the *Shee 'ah,* many celebrated *Sufis* link their chain *of Awliyaa'* to 'Ali Bin Abee Taalib . Interestingly, As-Sha'raanee related that one of the *Sufis* said that: '"Ali Bin Abee Taalib .was raised up (unto Allaah) like 'Eesaa , and he will descend like the case of 'Eesaa " Ash-Sha'raanee added: "The same was said by my sheikh 'Ali Al-Khawwaas..." [386] He, As-Sha'raanee, also related that Abul 'Abbaas Al-Mursee stated that the *Sufi* path goes all the way to Al-Hasan Bin 'Ali .[387]

c) Like the *Shee'ah* Imaams, the *Sufi* masters claim that they receive the *Al-Wahiy,* speak with Allaah and Allaah Speaks with them without a screen, *Wilaayah* is higher in rank than Prophethood, know the *Ghayb,* etc. Ash-Sha'raanee relates through his *Sufi* sources that whenever "sheikh" Taaj-ud-deen Bin Sha'baan (a *Sufi* adept) was

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[386] *Ibid,* quoting *At-Tabaqaat~I, 2:44.*
[387] *Ibid,* ***from*** *Ai-Tabaqaat-l,* 2:14.

asked about certain things he would respond by saying, "Wait until *Jibreel* comes!" [388]

e) The *Shee 'ah* believe there must be an existing *Imaam* (hidden or known) whose presence stabilizes the earth, establishes evidence and without him Allaah would not be worshipped on earth. Doubting or ignoring this principle is disbelief. Many of the celebrated *Sufis* share the same concept but they call him the *Waliy*. They also make it incumbent on every disciple to have a living sheikh otherwise he would go astray and misguide others.

f) The *Shee'ah* and the *Sufis* so-called *Awliyaa'* understand the tongues of humans, jinns, and animals! [390] Ash-Sha'raanee related that their sheikh Abu Ya'za stayed fifteen years in the wilderness with the birds and lions visiting him, executing his commands, and consulting with him regarding their affairs. When he was visited by Abu Madyan (the celebrated *Ghawth)*, he told him, "These beasts and birds found comfort in being close to me and hence they tolerated the pains of hunger for my sake."[391]

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[388] *Ibid*, p. 164, quoting *Al-Akhlaaq Al-Matbuliyyah* by Ash-Sha'raanee, V. I, p. 454, published by Matba'at Hassaan, Cairo. For the details documenting the *Sufi* resources regarding the qualities of their *Awliyaa Ihsaan" s At-Tasawwuf*, pp. 159-179, and 186-196.

[389] *lbid*, pp. 212-215.

[390] *Jbid*, pp. 221-223.

[391] *Ibid, p.* 223 quoting from *Asb.-Sha.'raanee's Al-Anwaar Al-Qudsiyyah 2:115*, published by Daar Ihyaa' At-Turaath Al-'Arabi, Baghdaad, 'Iraaq, 1984.

g) The basics of the *Shee'ah* concept of *Al-Haqeeqah Al-Muhammadiyyah* [392] were adopted by the *Sufis,* like Ibn 'Arabi, Al- Jeeli and others. This concept is that Muhammad being the perfected manifestation of the Greatest Name of Allaah, the first of creation who manifests himself in the form of Adam, Noah, Ibraaheem and all of the Prophets, and finally as the last [end] of them all. The *Sufis* and the *Shee 'ah* attributed to their *Awliyaa'* the ability to manifest themselves in different forms. Ash-Sha'raanee related that one *Sufi,* "Appeared to his enemies in the form of a big lion."[393] He also related that Ibraaheem Ad-Dusuqi [394] as being Musa 'Ali Bin Abee Taalib .

and the one in whose hands are the doors to Hell and *Al-Jannah,* etc. He claims, "Whoever visits me I shall make him enter the *Paradise"* h) The *Sufis* adopted the concept of *Taqiyyah* from the *Shee 'ah.* This concept stands for concealing beliefs, principles, knowledge, and secrets about Allaah which Allaah Himself bestowed upon their special *Awliyaa* '. [395]

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[392] See pp. 113-115.

[393] *Ibid,* **from** *Tabaqaat-I,* 2:3.

[394] *Ibid,* from *Tabaqaat-I,* 1:180; See also pp. 226-230 in *At-Tasawwuf.* Ad-Dusuqi (633/1235-676/1277) is a house-hold name within the *Sufi* orders. One of the adherents to the concept of *Wahdat Al-Wujud* [See *Al- 'Alaam* \ :59.]

[395] Some of their statements were explained in the beginning of the Appendix (pp. 66-84). For more details see *At-Tasawwuf,* pp. 236-242.

Nuh Ha Mim And The Relation Between

The *Mureed and* the *Sufi* "Sheikh"!

Nuh Ha Mim Keller provides a definition title for the *Sufi* sheikh (w9.6) given by Ahmad Zarruq (see page 111):

The conditions of a sheikh to whom a disciple may entrust himself are five:

(a) sound religious knowledge;
(b) true experience of the Divine (!)
(c) exalted purpose and will;
(d) a praiseworthy nature;

(e) and a penetrating insight.

Someone with all five of the following is not fit to be a sheikh:

(1) ignorance of the religion;
(2) disparaging the honor of the Muslims;
(3) involvement in what does not concern him;
(4) following caprice in everything;
(5) and showing bad character without a second thought.

Ahmad Zarruq did not mention the corner stone of the relationship between the *Mureed* and his sheikh. Al-Ghazaalee puts it very clearly that the *Mureed* must "consign his entire affair to his sheikh." [396]

Ash-Sha'raanee said, "If it is not possible to attend the *Jum 'ah* prayers with his sheikh, the *Mureed* should imagine being with him in whatever mosque he prays."[397]

Some of them describe the status of the true disciple like the dead with his washer!

Ibraaheem Ad-Dusuqi said, "It is necessary that the *Mureed* should be careful not to make *Ta 'weel* of the obvious meaning *(Ath-Thaahir)* of the words of his sheikh if he commands him to do something. Rather

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[396] *Ihyaa*, 3:76

[397] *Kashf,* quoting from Ash-Sha'raanee's *Al-Anwaar Al-Qudsiyyah, * :74.

[398] We covered some of their sayings in a previous section (see pp. 120-126). Add

to the list, the Shaathilee master 'AH Wafaa'. *Ibid, Al-Anwaar Al-Qudsiyyah,* 1:189. No wonder Nuh Ha Mini calls people for *Taqleed* (blind imitation of sheikhs)!

he should immediately carry on his command without *Ta 'weel* [of its meaning]." [399]

Allaahu Akbar! How daring! The words of the sheikh should not be subject to *Ta'weel,* but Allaah's *Sifaat* (Attributes) should be interpreted through figurative and metaphorical distortions!!!

Do you remember the words of Ar-Rifaa'ee regarding the consequences of remembering Allaah without a sheikh? He said, "Whoever remembers Allaah [through *Thikr]* without a sheikh, he neither attains Allaah or his Prophet, nor his sheikh." [400] Compare this with the meaning *of Shirk]*

As-Sha'raanee said: "I heard my brother Afdal Ad-Deen, رحمه الله, saying: "The true love of the sheikh is to love and hate things for his sake, just as it is the case with the love of Allaah عز وجل." [401]

He related the manners of the *Mureed* towards his sheikh as laid down by Ad-Dusuqi:

1. He should be like the dead, motionless and speechless!
2. He cannot speak before him without his permission.

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[399] This is also common with the elders of *Jamaa 'at At-Tab!eegh* who follow four *Sufi* orders! You would not catch the scene of the *Sufi* pledge until you spend some years with them and until they trust you. One of their orders is An-Naqshbandiyyah!

[400] See Ftn. #314.

[401] *Kashf,* from *Al-Anwaar Al-Qudsiyyah,* 1:169.

3. He cannot do anything without his leave including marriage, travel, entering or leaving a place, seeking knowledge, reciting Qur'aan, making *Thikr*, service in the *Zaawiyah?*[402] etc."[403]

Comment: The *Ta 'weel* of Nuh Ha Mim is requested!!!

"It is from the good manners of the *Mureed* to believe not that his dead sheikh does not hear him when he comes to visit him in his grave! Rather, for him to receive his sheikh's blessing, it is the good manner to believe that he is in his live state of the *Barzakh*, because when the slave visits the *Waliy* and remembers Allaah at his grave site, it is certain that the *Waliy* sits in his grave and remembers Allaah together with him (the visitor), as we have quite often witnessed this," Ash- Sha'raanee said.[404]

The sheikh of Ash-Sha'raanee, 'AH Al-Khawwaas, said: "The 'sheikhs of the *(Sufi)* folk' used to answer their disciples from their graves, unlike the sheikhs *of the fuqahaa'* (scholars *of fiqh)* in matters *of fiqh,* because of the truthfulness of the faith of the disciples regarding their sheikhs; unlike *the fuqahaa'* Had *the faqeeh* been truthful with respect to his sheikh, Imaam Ash-Shaafi'ee would orally answer him and talk to him (i.e. from his grave)."[405]

It is from the *Ijmaa'* (consensus) of the *Sufis* that:

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[402] *Zaawiyah:* Lit. a corner. In the *Sufi* terminology, it is their meeting place in which innovated practices of *thikr, hadrah,* and *Sufi-dancing* are conducted. It may also be a room set by or on the tomb of *a Sufi* saint from an established mystic order.

[403] *Taqdees,* p. 360, from *Tabaqaat-T,* 1:153.

[404] *Kashf, p.* 322, from *Al-Anwaar AI-Qudsiyyah,* 1:161.

[405] Reported by Ash-Sha'raanee in his *Tabaqaal-M,* 2:154. See *Masaadir At-Talaqee,* p. 197.

(1) One of the conditions of loving the sheikh is that the *Mureed,* "Plugs his ears on the road so as not to hear anything except the words of his sheikh...and that if he remains away from the food and drinks for days, he would substitute for that by "looking at his sheikh because he is imagined in his memory."! [406]

(2) "It is incumbent upon the *Mureed* to submit himself to his sheikh and with him he should be like the dead with his washer." [407]

It is reported that 'Abdul 'Azeez Ad-Dabbaagh [408] related that one sheikh asked his *Mureed,* "Do you love me?" He said, "Yes, my master!" The sheikh said, "If I order you to get me the head of your father, would you obey me?" The *Mureed* said: "Why shouldn't I?" The *Mureed* left to his parents' home and found them amidst their legal sexual activity. The *Mureed* did not wait until they finished. He cut off his father's head and brought it before the sheikh. The sheikh said: "Woe to you! You brought me your father's head!" The *Mureed* said: "O Master! Yes, I did!" The sheikh responded: "Woe to you! I was only joking!" The *Mureed said,* "To me, however, all of what you say has no joke in it!" [409]

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406 *Kashf,* p. 322, quoting *AI-Anwaar Al-Qudsiyyah,* 1:] 68.

407 *Taqdees,* p. 360: Al-Futi reported it from sheikh Muhammad Bin Al-Mukhtaar Al-Kanti (d.l270/1854).

408 An illiterate *Sufi* born in Fez (Morocco) in 1095/1684.

409 Reported in *Al-lbreez,* p. 210, which was written by Ad-Dusuqi disciple Ahmad Bin Al-Mubaarak (1090/1679-1156/1743) who claimed to have reached the state of *Ijtihaad* See *Al-'Alaam,* 2:201-202. [See *Taqdees,* p. 364.]

Ibn 'Ajeebah, an educated master of *Sufism,* presented the etiquette followed by the disciples on their visits to the sheikh at his residences. It includes:

1. Raising their voices with *Takbeer* (saying *Allahu Akbar)* and *Tahleel* (saying *La Ilaaha Illallaah}* until they reach the *Zaawiyah.*
2. Kissing the sheikh's hand then his foot, if it is the habit of the *Fuqaraa',* for it is from the best [acts] of glorification.
3. Sitting before him in a state of tranquility and reverence, with their voices, and gaze lowered, and with their heads bowed.
4. They should not initiate talking with him until he does so. [410]
5. Special case: If the *Mureed* is unable to come to his sheikh because of an illness or some other reason, "He should imagine the sheikh in his real form and descriptions before his eyes and complain to him [his case], and he will recover by Allaah's leave..." [411]

Ahmad Al-Faaruqee As-Sarhindee (d.1034/1625), a *Sufi* from the Naqshbandee order, said, "The first *Fanaa'* is the *Fanaa'* in the **sheikh, and this *Fanaa'* is the means to the *Fanaa'*** in Allaah."[412]

It is clear from the aforementioned statements that the *Sufi* sheikh as described does not lead to Allaah but to the *Shaytaan* The Muslim seeks the knowledge with the scholars who abide by the teachings of

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4IO Ibn 'Ajeebah in his *Al-Futoohaat Al-Ilaahiyyah,* pp. 308-309.

4I1 *Ibid,* p. 339. A similar etiquette was set by 'Abdul Majeed Muhammad Al-Khaanee An-Naqshbandee. He added that the *Mureed* should continue his connection with the sheikh (present or absent, dead or alive, in the east or the west), "Until he annihilates his *thaat* and *sifaat* (qualities) in the form of the sheikh.. *" As-Sa'aadah Al-Abadiyyah,* pp. 22-23 as quoted in *Kashf,* pp. 22-23.

4I2 *Kashf,* p. 327, quoting from As-Sarhindee in *Al-Muntakhabaat min Al-Maktubaat, p.* 21, translated into Arabic by Muhammad Muraad Al-Minzaawee, Istanbul, Turkey, 1399/1979.

As-Salaf As-Saalih and he accepts what is proven by the *Daleel* (evidence) and respects their opinions but does not obey them blindly in what is right and what is wrong! Even the common Muslim who is unable to seek knowledge should receive it from the ones who adhere to the *Salaf's* path. Those who grew up on following a *Math-hab* are called to adhere to the evidence from the Qur'aan and authentic *Sunnah* and abandon the position of the *Math-hab* if it contradicts the evidence. This is the true respect for the sayings of the four *Imaams:* Maalik, Ahmad, Abu Haneefah, and Ash-Shaafi'ee, may Allaah's Mercy be upon them all, who called the Muslims to adhere to the authentic *Sunnah.* All Praise is due to Allaah for making the way that leads to Him easy, clear, and upright.

Al-Junayd, Ibn 'Arabi, and Nuh Ha Mim Keller's Defense of the So-called *Sufi* Sciences

Al-Junayd, one of the early *Sufis,* is considered by the *Sufis* of the later times as the Master of the Way. Many of them attributed to him many strange statements some of which are cited in the text above. It has been authentically transmitted that Al-Junayd stressed the principle of adherence to the Qur'aan and *Sunnah* and pointed to the fact that all the ways (of the traveler) are blocked except that which follows the

way of the Prophet Muhammad.[413] The true way of following Prophet Muhammad (ﷺ) is to dissociate from any saying that opposes his teachings. The statement reported by Al-Junayd in *Taareekh Baghdaad* is in line with the teachings of Prophet Muhammad (ﷺ) and, accordingly, it is accepted. Any statement that opposes it must be rejected, whether it came from A!-Junayd or anyone else.

Nuh Ha Mim Keller and Ibn 'Arabi

Nuh Ha Mim Keller and many other *Sufis* consider Ibn 'Arabi the Greatest sheikh and the symbol of the concept of *Wahdat Al-Wujud.* They consider him a friend of Allaah. Those who defend his statements of plain *Kufr* (Nuh Keller included: x265) often resort to the following argument laid down by Ibn 'Arabi himself:

We are a group whose works are unlawful to pursue, since the *Sufis,* one and all, use terms in technical senses by which they intend other than what is customarily meant by their usage among scholars, and those who interpret them according to their usual significance [which is understood by the scholars *of'Ilm Ath-Thaahir]* [414] commit unbelief. [415] **This is a false and dangerous argument because:**

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[413] See an authentic transmission of his position in *Taareekh Baghdaad,* by AI-Khateeb Al-Baghdaadee, V. 7, pp. 241-249, Daar Al-Kutub Al-'Ilmiyyah, Beirut, Lebanon.

[414] The statement between parentheses is reported by As-Syuti in his book *Tanbeeh Al-Ghabee Bitabri'at Ibn 'Arabi* where he related that Al-Ghazaalee stated the above statement of Ibn 'Arabi.

[415] See Keller's *Reliance...* x265, p. 1080.

1. The books are not just a collection of technical terms, or few strange words said in states of spiritual intoxication, but rather a way and a methodology. In some places they use clear terms and in other places they state things which explain each other.[416] It is also true that there are certain terms which the *Sufis* themselves do not know their meanings. Furthermore, there are magical numbers, circles and terms known only to *Iblees* (Satan) and his soldiers!

What is technical in the words, "He (i.e. Allaah) is the Essence of what is manifested"?

What is technical in the statement describing the *'Aarifas* the "One who sees the Truth [Allaah] in everything, rather he sees Him the Essence of everything"?

What is technical in the statement: "Nothing encompasses the Absolute *Ilaah* because He is the Essence of things and the Essence of Himself."?

What is technical in the words: "(He: Allaah) is the Essence of existence?"

2. When Ibn 'Arabi does not want us to restrict ourselves to a particular creed then why should he bother about the misinterpretation of his *"Sufi* technical terminology? Remember what he said in his ***Fusoos:*** "Be careful not to restrict yourself to a particular [or distinct] creed and deny everything else otherwise you would miss a great deal of good. Rather you would miss knowing the matter as it is. So, be within yourself a هَيُولَى *(Hayuola:* a substance) [417] for all the forms of

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[416] See Ath-Thahabee in *Al-Meezaan* , V. 3, p. 660, published by Daar Al-Ma'rifah, Beirut, Lebanon.

[417] *Hayuola:* This word is derived from the Greek *(hyle)* and it has found its way into Arabic as *Al-Hayotila* which means substance [also called *Al-Jawhar* (Lit. the

creeds, for Allaah is Greater than *being limited by one creed* and excluding another."

3. When the writing of books is going to raise doubt regarding *'Aqeedah, cause fitnah,* and impute *Kufr* (even to scholars) then:

(a) Why should they be written in the first place?
(b) Why to waste time and energy in acts that may count against the author on the Day of Resurrection? We know that the (true) *Waliy* does not waste his time nor does he mislead others!!! [418]

4. If it is a *Sufi* fact that *Sufi* knowledge cannot be acquired through books but through *kashf,* hunger, sleeplessness, wandering, etc., [419] then why should they indulge in writing?

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jewel): As that of which composition commences.] It accepts what may occur to the object from unification and dissolution. It is receptive of physical and qualitative characteristics or forms. Each manifested entity is a defined *Hayuola.* [See *Mu'jam Al-Mustalahaat As-Sufiyyah* by Anwar Fouad Abee Al-Khazzaam, p. 180 and *At-Ta'reefaat* by 'Ali Bin Muhammad Al-Jarjaanee, p. 321, published by Daar Al-Kitaab Al-'Arabi, 1413HJ. Checked by Ibraaheem Al-Abbyaaree.]

[418] Ibn Khaldoon ('Abdur Rahmaan Ibn Muhammad Ibn Muhammad, Abu Zayed),

the famous historian (732/1332-808/1406) stated that the *Sufi* books of Ibn 'Arabi, Ibn Sab'een, Ibn Barrajaan, Ibn AI-Faarid, Al-'Afeef Al-Tilmisaanee and the like which "are filled with plain *kufr"* are *"Tawaaleef* (bad, worthless, good-for-nothing)" that should be "burned with fire and then washed with water to eliminate the trace of the inscription." He stressed that, "The elimination of such misleading creeds" should be done "for the general good of the *Deen."* This was reported by Shaykh Taqiy-ed-Deen Al-Faasee (The *imaam,* historian, and student of Ibn Khaldoon) in his book *Al-'lqd Ath-Thameen Fee Taareekh Al-BaladAl-Ameen,* V.2, pp. 178-181, published by Muassasatur-Risaalah, Beirut, 1406/1986. Shaykh Taqiy-ed-Deen Al-Faasee (775/1373-832/1429) the historian, *Haafith of Hadeeth,* a scholar in the fundamentals of Islamic fiqh...Al-Maqreezee said: "He was a sea of knowledge..." [See his biography in *Al-A 'laam* 5:331].

[419] See As-Syuti's *Tanbeeh Al-Ghabee Bilabri'at Ibn 'Arabi.* Its contents and the response to it known as *Tasfeeh Al-Ghabee fee Tanzeeh Ibn 'Arabi* by Ibraaheem

5. Is it a technical matter to interpret the *Kufr* of the hypocrites that is stated in *Soorat Al-Baqarah (Aayaat* 6-7) in the following manner:

إِنَّ ٱلَّذِينَ كَفَرُوا۟ الآية [البقرة، ٦].

Verily, those who disbelief *(Kafaroo)*

Ibn 'Arabi said [420] in his interpretation: "Those who concealed their love."

سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ الآية

It is the same to them whether you [O Muhammad ﷺ] **warn them or do not warn them, they will not believe.**

Ibn 'Arab! said, "It is the same to them whether you warn them or you do not because of what we made with them: neither to believe in you nor to take from you. Rather they surely take from Us."

خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰٓ أَبْصَٰرِهِمْ الآية

Allaah has set a seal on their hearts and on their hearings.

Bin Muhammad Bin Ibraaheem Al-Halabee [the *Imaam* and *Khateeb* of Muhammad Al-Faatih's Mosque in Al-Qustanteeniyyah (d.945Hj).] Both are published by *Al-Hikmah* magazine, a quarterly published in Leeds, London, V. 11, pp. 287-353.

[420] Reported through a highly authentic *Isnaad* from the way of *Al-Imaam, Al-Haafith,* the *Muhaddith,* and the compiler of *Tahtheeb Al-Kamaal* and *Tuhfat Al-Ashraaf* in Hadeeth sciences, Jamaal-ud-Deen Yoosuf Bin 'Abdur-Rahmaan Bin Yoosuf Al-Mizzi (654/1256-742/1341) who copied it from Ibn 'Arabi's handwritten text. [See *Al- 'Iqd Ath-Thameen,* V. 2, p. 192.]

Ibn 'Arab! said, "They hear not except from Him and understand not *except* from Him. They see not except by *Him, and they neither turn to* you nor to what you have because of what We have made and placed with them."

{ ولهم عذاب عظيم } [نهاية الآية ٧ من البقرة].

Theirs will be a great *'Athaab* (Torment). [Qur'aan, *Soorat Al-Baqarah.* 2:6-7}.

The Greatest Sheikh concluded, "Theirs will be a great *'Athaab"* and he commented, "meaning from *'uthoobah."* The word *'uthoobah* means pleasure!

6. Like other *Sufi* writers, Ibn 'Arabi claims that his books were approved by Allaah and (or) His Messenger Muhammad (ﷺ)!!! Does Allaah or the Prophet Muhammad (ﷺ)approve books that are filled with *Bida', Kufr,* and hallucinations? Ibn 'Arabi said regarding his book *Al-Futoohaat Al-Makkiyyah,* "By Allaah! I have not written a single letter of it except by way of Divine dictation and *llqaa Rabbaanee* (i.e. Allaah putting it into his heart), and Spiritual Inspiration into my heart. In summary, this has been the case; though we are neither legislating-Messengers nor Prophets under legal obligation."[421]

Imaam Ath-Thahabee, رحمه الله تعالى said: "This man (referring to Ibn 'Arabi) adopted *sufism,* went into seclusion and into states of hunger and sleeplessness; certain things that were blend with the world of imagination, thoughts, and meditation, opened up for him. Such a state intensified until he saw, through the power of imagination, things which he thought to be externally existing (i.e. real). He heard an

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[421]**See *Masaadir*** *At-Talaqee,* **p.** 277 **quoting** from **Ibn** *' Arabi's AI-Fuloohaat At-**Makkiyyah*** **3:456.**

address from his light intellect which he believed to be from Allaah. It never really existed in the outside. He even said, 'The Truth (Allaah) did not acquaint me with His writing to make my *Wilaayah* {to be in charge) over the universal affairs realized until He told me that I am the *Khaatam Al-Wilaayah Al-Muhammadiyyah,* and that was in Fez in 559/1164. On one night of a Thursday in the year 630/1233, the Truth [Allaah] acquainted me with His Authorization (written) on a white paper and I copied the text [which stated]: "This is a Noble Authorization from the One Who is Full of Kindness and Most Merciful to *Fulaan* (i.e. Ibn 'Arab!)..." At the end it read: "The *Wilaayah* should not distract him (Ibn 'Arabi) from reporting, monthly, before Our Hands until the end of his life span...'." [422] Imaam Ath-Thahabee then reported some of Ibn'Arabi's poems in which he clearly states the concept of *Wahdat Al-Wujud,* for example:

عَقَدَ الخَلائِقُ فِي الإلهِ عَقَائِدًا وأَنَا اعتَقَدْتُ جَمِيعَ مَا اعتَقَدُوهُ

Creatures have held [certain] tenets regarding the *Ilaah* And I have believed in all of what they have believed in .[423]

<u>Comment:</u> Remember the *Hayoutal*

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[422] This account was heard by Al-Faasee from his Shaykh *Al-Haafith* Ibn Al-Muhib, Muhammad Bin Muhammad (731/1331-788/1386), who in turn heard it from his Shaykh *Imaam* Ath-Thahabee. Taqiy-ed-Deen Al-Faasee said that Ath-Thahabee reported it in his book *Taareekh Al-Islaam. [See Al-I'qd Ath-Thameen,* V. 2, pp. 188-189.] Later I found the same report in Ath-Thahabbe's *Taareekh Al-Islaam,* the forty sixth generation who died in the period of 631-640HJ, pp. 354-355, published by Muassasatur-Risaalah (4th edition), 1418/1988. It is interesting to note that *Imaam* Ath-Thahabee himself confirmed that *Al-Haafith* Ibn Al-Muhib directly heard Ibn 'Arabi's biography from him (i.e. Ath-Thahabee) (p. 359).

[423] *Ibid (Taareekh Al-Islaam),* p. 354.

Al-Qaadee Badr-ud-Deen Bin Jamaa'ah [424] described chapters in Ibn 'Arabi's book *Fusoos Al-Hikam as: "Bid'ah, Dalaalah*, abominable, and an ignorant thing..." He then added, "Far is the Messenger of Allaah تعالى from approving, in a dream, what disagrees with and opposes Islaam. Rather what is [mentioned] in these chapters is from the *Wasaawis Ash-Shaytaan* (whispers of the Devil), his affliction, deceit, *and fitnah..."*[425]

7. What is technical about Al-Jeeli (a "principle *Sufi")* seeing in the seventh heaven a prophet whose name is Jirjees?

8) What is technical regarding the *Sufi* Mi'raaj (journey to the seven heavens) [426] of the *Sufi* "scholar" Ibn Qadeeb Al-Baan [427] in which he

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[424] Shaykh-ul-Islaam, Supreme-Judge, author of many beneficial works, Al-Qaadee Badr-ud-Deen Bin Jamaa'ah: Muhammad Bin Ibraaheem Bin Sa'd Bin Jamaa'ah (639/1242-733/1333), born in Hamaah, Syria. [See *Al-Bidaayah wan-Nihaayah*, V.14,p. 171.]

[425] The response of Ibn Jamaa'ah is documented in Al-Faasee's *Al-'lqd Ath-Thameen,V.2,* pp. 171-172.

[426] Interestingly, modern day cultists like those of the "Order of the Solar Temple,"

"Heaven's Gate," etc. look for spiritual infusion and enlightenment from the heavens or "celestial beings or objects" in the "Next Level"! Also, there is a striking similarity in some of the rules governing the relationship between the leader and members of his cult and those between the *Sufi mureed* and his mystic sheikh. For example in matters of blind following, full surrender, secrecy, etc. See Newsweek, Int'l edition, issue of April 7, 1997,pp. 18-27, and that of April 14, 1997, pp. 13-18.

[427] Abdul Qaadir Bin Muhammad, Abul Paid (971/1563-about 1040/1630), was born in Hamaah, Syria and traveled to Makkah and Cairo. He wrote *Al-Futoohaat Al-Madaniyyah* in the manner of Ibn 'Arabi's *Al-Futoohaat Al-Makkiyyah, Al-Mawaaqif Al-Ilaahiyyah* and other books. [See *Al- 'Alaam,* V. 4, p. 44.]

was able to penetrate all the veils and meet Allaah تعالى? He even described Allaah as being tike "ice" and that he was able to kiss Him! All of this was in the presence of the Prophet Muhammad (ﷺ)! [428]

According to the *Sufis,* the *non-Sufis* may be unable to understand these words and consequently level accusations of *Kufr* against the person who utters them! Maybe the *Sufi* "possessors of Knowledge" who know the "Science of the Inward" will come for the rescue! Allaah is High and Above what the unjust say.

9) What is technical about the *Sufi* understanding of the term *Athwaaql* This is a major source of *Talaqee* (acquisition of knowledge) within the *Sufi* higher ranks. The term *Atkwaaq,* the plural of *Thawq,* is a so-called *Sufi* state *(haal)* of direct experience of the Divine (Allaah) which strikes the heart of the *Sufi* enabling him to differentiate between the truth and falsehood without resorting to books or other means. According to the *Sufi-Athwaaq* extraordinary states are revealed, and one perceives what the insight of others is blind to. The *non-Sufi* scholars are unable to understand what the *Sufis* gain from their states *of Athwaaql* Al-Ghazaalee claims that the reality of Prophethood and its particularity can be realized through *Thawq* and that this cannot be achieved except through the *Sufi* ways. The state of *Thawq* can judge but it cannot be judged. [429]

From the *Athwaaa* of Ibn 'Arabi:

a) Saying that Adam (عليه السلام), "Knew all of Allaah's Names by means of *Ath-Thawq,"* based upon his interpretation of Allaah's saying:

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[428] Ibn Qadeeb Al-Baan in *Al-Mawaaqif Al-Ilaahiyyah,* pp. 171-172 with the full account being quoted *in Masaadir At-Ta!aqee,* p. 303.

[429] *Masaadir At-Talaqee,* pp. 542-543.

{ وَعَلَّمَ آدَمَ الأَسْمَاءَ كُلَّهَا } [البقرة، من الآية ٣١].

"And Allaah taught Adam the names of everything..." *[Soorat Al-Baqarah,* 2:31].

Ibn 'Arabi said, "It means the Divine Names which were directed at creating the realities of existence. Amongst them were those directed at bringing the angels into being..." [430]

b) Addressing Prophet Muhammad (ﷺ), Allaah, Most Exalted, says:

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ .. [الفتح من الآية ٢].

That Allaah may forgive you <u>your</u> sins of the past **and the future.** [431]
[Soorat Al-Fath, 48:2].

Ibn 'Arabi's "direct experience" led him to the following conclusion: It is the *Ummah* of the Prophet Muhammad (ﷺ) that is addressed in the above *Aayahl* The phrase **"of the past"** meant the *Ummah* of the Prophet (ﷺ) from the time of Adam till the advent of the Prophethood of Muhammad (ﷺ), while the phrase **"and the future"** refers to the *Ummah* from the Prophet's time till the Day of Resurrection! [432] He claimed that the *Ummah* of Prophet Muhammad (ﷺ) extends from the

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[430] *Al-Futoohaat Ai-Makkiyyah,* 2:120 and 2:71, quoted in *Masaadir At-Talaqee,* p.597.

[431] In the *hadeeth* reported by A!-Mugheerah, the Prophet (ﷺ) used to offer night prayers till his feet became swollen. Somebody said to him, "Allaah has forgiven you your faults of the past and the future." On that, he (ﷺ) said: "Shouldn't I be a thankful slave of Allaah?" *[Saheeh Al-Bukhaaree,* V. 6, #360.]

[432] *Al-Fuioohaat Al-Makkiyyah,* 2:138-139.

time of Adam till the Day of Resurrection and that the Prophet(ﷺ) directed the prophets before him to convey the *Da'wah* to the people because he(ﷺ) was [present as] a Prophet "when Adam was [in a stage of formation] between that of water and clay"!!! [433]

These are fabricated lies, because:

i) They contradict the Qur'aan and authentic *Sunnah.* We read in the Qur'aan that Allaah, Most High, said:

{ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى } [الأنعام من الآية ١٦٤].

And no bearer of burdens shall bear the burden of another... *[Soorat Al-An'aam,* 6:164].

{ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ } [محمد من الآية ١٩].

And ask forgiveness for your sin, <u>and also for</u> <u>[the sin of</u> **<u>believing</u> <u>men and women.</u>** *[Soorat Muhammad* ﷺ, 47:19],

In fact, when the *Aayah* signifying: **"That Allaah may forgive you <u>your</u> sins of the past and the future..."** was revealed, the *Sahaabaah* said: "Congratulations and happiness for you, but what reward shall we get? So, Allaah revealed:

{ لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ... }

That He may admit the believing men and women to gardens beneath which rivers flow.
434 *[Soorai Al-Fath,48:5}.*

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[433] So, if you read that Ibn 'Arabi believes that Prophet Muhammad(ﷺ) was "Sent to all mankind entirely (ila jamee' al-nas kaffatan)" as in the *Reliance* ..., x265, p. 1081, then be aware that, according to Ibn 'Arabi, "all mankind entirely" is mankind since Adam until the Day of Resurrection.
[434] See *Saheeh Al-Bukhaaree,* V. 5, *Hadeeth* #490

ii) It is a fact that Allaah does not forgive the entire sins of the *Ummah* of Muhammad(ﷺ). This is confirmed by many texts in the Qur'aan and *Sunnah* and it is a matter of unanimous assertion.

iii) The Prophets before Muhammad(ﷺ) were not his representatives. The *Sufis* like Al-Jeeli, Ibn 'Arabi, and the rest who follow their path assert the baseless concept of *Al-Haqeeqah Al-Muhammadiyyah,* and that he (ﷺ) is *Al-lnsaan Al-Kaamil* comprising all the Divine Names. It is not strange for them, therefore, to claim that all the prophets were representatives of the Prophet Muhammad(ﷺ).

iv) Prophets were specially assigned to their respective *nations.* We read in the Qur'aan:

{ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولاً أَنِ اعْبُدُوا اللهَ وَاجْتَنِبُوا الطَّاغُوتَ } [النحل، ٣٦].

And verily, We have sent among every *Ummah* (nation, community) a Messenger [proclaiming]: "Worship Allaah [Alone] and avoid [or keep away] from *At-Taaqhut* (all false deities)." *[Soorat An-Nahl* 16:36]. The Prophet (ﷺ) clearly stated this fact in the *hadeeth* that was related by Anas Bin Maalik (رضي الله عنه) in which the Prophet (ﷺ) described his *Israa* (Night Journey) to the seventh heaven. He(ﷺ) said:

"...ثم انطلقنا حتى انتهينا إلى السماء السادسة، فأتيت على موسى -عليه السلام- فسلّمت عليـــه، فقال: مرحبا بالأخ الصالح، والنبي الصالح، فلما جاوزته، بكى، فنودي: ما يُبكيك؟ قـــال: هـــذا

غلام بعَثْتَهُ بعدي، يدخل من أمّته، الجنة، أكثر مِمّا يدخُلُ من أمّــــتي..."-[رواه مســلم (٢/٢٢٣-٢٢٥-نووي)].

"...Then we *traveled on till we reached the sixth heaven and came to Musa* (عليه السلام) *and I greeted him and he said: 'Welcome unto righteous brother and righteous Prophet. ' And when I passed [by him] he wept, and a voice was then heard saying, 'What makes you weep?' He said: 'My Rabb [Allaah], he is a young man whom You have sent after me [as a Prophet], and the number of those who will enter Al - Jannah from his Ummah is greater than those who will enter it from my Ummah..,'. '* [435]

The Prophet (ﷺ) explicitly stated this matter in another *hadeeth* that

was related by Ibn 'Abbaas

رضي الله عنهما :

عَنْ ابْنِ عبَّاس-رضي الله عنهما-قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُرِضَتْ عَلَيَّ الأُمَــمُ فَجَعَلَ النَّبِيُّ وَالنَّبِيَّانِ يَمُرُّونَ مَعَهُمُ الرَّهْطُ وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ حَتَّى رُفِعَ لِي سَوَادٌ عَظِيمٌ، قُلْــتُ: مَا هَذَا؟ أُمَّتِي هَذِهِ؟ قِيلَ: بَلْ هَذَا مُوسَى وَقَوْمُهُ . قِيلَ: انْظُرْ إِلَى الأُفُقِ، فَإِذَا سَوَادٌ يَمْلأُ الأُفُــقَ، ثُمَّ قِيلَ لِي: انْظُرْ هَا هُنَا وَهَا هُنَا فِي آفَاقِ السَّمَاءِ، فَإِذَا سَوَادٌ قَدْ مَلأَ الأُفُقَ، قِيلَ: هَذِهِ أُمَّتُكَ،

وَيَدْخُلُ الْجَنَّةَ مِنْ هَؤُلاءِ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ..."-[البخــــاري رقــم ٣٤١٠، ٥٧٥٢، ٦٤٧٢، ٦٥٤١-فتح الباري].

The Prophet (ﷺ) said: *"Nations were displayed before me, one or two Prophets would pass by along with few followers. A Prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, "Who are they? Are they [followers] from my*

[435]Reported in *Saheeh Muslim*, V. l.pp. 103-106, *Hadeeth* #313.

Ummah?' It was said, 'No. It is Musa and his followers.' It was said to me, 'Look at the horizon.' Behold! There was a multitude of people filling the horizon. Then it was said to me, ''Look there and there about the stretching sky!' Behold! There was a multitude filling the horizon. It was said to me, "This is your nation out of whom seventy thousand shall enter Al-Jannah without reckoning...' ." [436]

v) Finally, the statement that Muhammad (ﷺ) was an existing Prophet when "Adam was [in a stage of formation] between that of water and clay" is a fabricated *hadeeth.* Another related *hadeeth* stating that, "I (i.e. Muhammad (ﷺ) was a Prophet when neither Adam, nor water or clay were in existence," is also fabricated.[437]

The above are only samples of the so-called *Sufi Athwaaq:* "States arising from direct experience."

Such concepts have alarming consequences. Anyone could come up with any false creed claiming that it came to him through "direct experience". People have different *Athwaaq.* So, according to whom things should be judged? Those who believe in *Wahdat Al-Wujud,* have their own *Athwaaq* as to their creed. Christians have their own *Athwaaq* according to their beliefs and their ways of meditation and self-discipline. Similarly the Buddhists, Khrishans, cultists, etc.

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[436] *Saheeh Al-Bukhaaree,* V. 7, p. 407, *Hadeeth* #606. [See *Summarized Saheeh Al-Bukhaaree,* pp. 939-940, *Hadeeth* #1968.]

[437] Adapted from Shaykh-ul-Islaam Ibn Taymeeyah's *Majmoo' Al-Fataawaa,* V.10,

pp. 313-316. Ibn Taymeeyah checked these statements and declared that they are fabricated. His judgment was further confirmed by Az-Zarkashee, Ibn Hajar, As-Sakhawee, As-Syuti, Az-Raqaanee, Al-Albaanee and many other *Muhadditheen.* [See *Shaykh-ul-Islaam Ibn Taymeeyah wa Juhooduhu fit Hadeeth wa 'Uloomihi,* by Dr. 'Abdur Rahmaan Al-Faryawaa'ee, V. 2, pp, 449-453 (1st edition), 1416/1996, published by Daar Al-'Aasimah, Riyaadh, KSA-]

According to Ibn 'Arabi: "It is unlawful to read [the *Sufis']* books unless one attains to their level of character and learns the meaning of their words in conformity with their technical usages, neither of which is found except in someone who has worked assiduously, rolled up his sleeves, abandoned the wrong, tightened his belt, filled himself replete with the outward Islamic sciences, and purified himself from every low trait connected with this world and the next. It is just a person who comprehends what is being said and is allowed to enter when he stands at the door." [438]

According to Nuh Keller, these "existential qualifications" are also needed on top of the "hermeneutic [interpretive, explanatory] requirements" in order to be able to comprehend the works of Ibn 'Arabi.

However, what is the benefit of his works if their "outward meaning" is not what is intended? Such complexities contradict the essence and the objectives of our *Deen.*

What is the benefit of being replete with "outward Islamic sciences" when all that is required to attain the "special *Sufi* knowledge" is some of the *Baatinee* states *oi Kashf, Athwaaq, Wajd, etc.* Remember that, according to Ibn 'Arabi, scholars of the "outward Islamic sciences" who interpret the *Sufi* works according to their "usual significance" commit *Kufr!*

Does the *Ummah* need such a mystic "knowledge" which, least to say, casts doubt on its holder? In this regard, Al-Haafith Ibn Hajar رحمه الله تعـــالى considered that introducing Ibn 'Arabi's concepts (from *Al-*

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[438] *Reliance...,* x266, p. 1082.

Futoohaat Al-Makkiyyah) into Al-Fairuz-abaadee's [439] book *"Sharh Al- Bukhaaree"* was dishonoring to the reputation of the book.[440] Does Al- Haafith Ibn Hajar fit the "hermeneutic and existential qualifications" of Ibn'Arabi?

But Nuh Ha Mim Keller and defenders of Ibn 'Arabi and his *Sufi* cult emphasize that without a "guide in reading the sheik's thought, one is adrift of one's own guesswork." and that one needs to travel the way of Ibn 'Arabi and see what Ibn 'Arabi sees, otherwise the "fact remains that one does not see." [441]

Perhaps Nuh Keller forgot to add: "Unless one receives a state of "direct experience"!!!

One of the "guides" whom the defenders of Ibn'Arabi consider to be "interpreters" of his works is the *"Waliy"* 'Abdul Wahaab Ash- Sha'raanee! [442]

Comment: The aforementioned works of Ash-Sha'raanee speak for themselves! They constitute a basic reference to the *Sufis.*

What about a *Sufi* guide to read the following "Prophetic encounter" reported by one of the close students of Ibn 'Arabi by the name of As-
Sadr AI-Konawee? [443] He said:

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[439] The linguist, Majd-ud-Deen Muhammad Bin Ya'qub Al-Fairuz-abaadee (d.817/1411), the author of *Al-Qaamoos Al-Muheet,*

[440] See *Inbaa' Al-Ghumr* by *Al-Haafith* Ibn Hajar, V. 7, p. 161.

[441] *Reliance...*, x265, p. 1080.

[442] See Al-Munawee in *Shatharaat Ath-Thahab,* V. 5, pp. 192-193.

"Our sheikh Ibn 'Arabi was able to meet whichever he wished from the souls of the Prophets and those of the awliyaa' who passed away. [443] Then he mentioned three ways for conducting such meetings:

(1) The Prophet's soul taking an ideal form similar to the one in which the Prophet took when he was in this world.
(2) If Allaah wills, He would make the Prophet appear to Ibn'Arabi during his sleep,
(3) If Allaah wills, Ibn 'Arabi would slough off his *haikal* (form) to meet the Prophet.[444]

May Allaah protect us from the *ways* of misguidance.

Nuh Keller introduced a contemporary specialist on Ibn'Arabi works and thoughts by the name of Mahmud Mahmud Ghurab. [445] This

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[443] Muhammad Bin Ishaaq Al-Konawee Ar-Rumi (d.673/1275), one of the close students of Ibn 'Arabi. He lived for more than sixty years. He was born in Konya, Turkey, where he also died. He willed to be buried with his sheikh Ibn 'Arabi. [See *Tabaqaat Al-Awliyaa'* by Ibn Al-Mulaqin, #152, pp. 467-468, published by Maktabat Al-Khanjee, Cairo, 1393HJ. See also *Al- 'Alaam*, 6:30.]

[444] See *M-Munaawez in Shatharaat Ath-Thahab*, V. 5, pp. 196,

[445] The *Sufi* defenders of Ibn 'Arabi (like Ash-Sha'raanee, Al-Kawtharee, Al-Ghurab, Keller, etc.) claim that the corrupt beliefs of Ibn'Arabi were inserted in his books by his foes and (or) by the Jews. The fact, however, is that: a) The statements of *kufr* in his works as in the *Fusoos and Al-Futoohaat* are defended by the *Sufis* as something which the scholars of the "outward Islamic sciences" do not understand! The advocates of the concept of *Wahdal Al-Wujud* confirm it as it came in Ibn 'Arabi's work and criticize those whom they classify as "scholars of *sharee'ah"* (like Ath-Thahabee, Ibn Hajar, Ibn Taymeeyah, Ibn Katheer, and many more) who rejected this *kufr!* Their basic argument is that his concept could only be understood by those who qualify in understanding the mystic "inward" knowledge as has been discussed above. In this regard, Ahmad Bin Kamaal Basha (d.940/1533), a defender of Ibn 'Arabi, states that, "Unlike the people of *kashf* and *baatin* (Inward), people of the "Outward" are unable to

comprehend the intended meaning of some of issues in *Al-Fusoos* and *Al-Futoohaat,"* He then concluded that, "In this respect, the one who does not know the intended meaning must keep silent, because Allaah, Most High, said:

{ وَلاَ تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولاً } [الإسراء، ٣٦].

The hearing, and the sight, and the heart, each of those you will be questioned
[by Allaah]. *[Soorat Al-Israa'*, 17:36],

The people of *Alh-Thaahir neither* wrote nor propagated the corrupt thoughts and concepts of *Wahdat Al-Wujud.* Those great scholars of Islaam who exposed such false concepts should, according to Ahmad Basha, have kept silent! This is a great misguidance.

b) The sayings of Ibn 'Arabi containing the corrupt beliefs were documented in his books, distinguished and authentically related by many of the trustworthy *Huffaath* (Sing. *Haafith)* during his life and right after his death. Amongst them *Al-Haafith* AI-Mizzee, Ibn Taymeeyah, Ath-Thahabee, Al-Faasee, Al-Balqeeni (The Shaykh of Ibn Hajar), Ibn Hajar , Al-Muqbilee, and others. *Al-Haafith* Ibn Hajar asserted that Ibn 'Arabi followed Al-Hallaaj's corrupt creed of *Wahadat Al-Wujud* he, Ibn 'Arabi, used to magnify Al-Hallaaj. [See Ibn Hajar's *Lissaan Al-Meezaan. V. 2, p.* 360, published by Daar Al-Kutub Al-'Ilmiyyah, Beirut, Lebanon (1st edition.), 1416/1996.]

c) A striking attestation by the Faqeeh, writer, and Hanafee scholar, Shaykh 'Ali Tantawi states that his grandfather copied Ibn 'Arabi's own handwritten manuscript of *Al-Futoohaal* in Konya before he moved to Damascus in 1250/1524. Shaykh At-Tantaawi, together with his uncle 'Adbul Qaadir At-Tantaawi, checked the published print of *Al-Futoohat* against his grandfather's copy, page by page, and both were the same. Shaykh At-Tantaawi admits that he is not proud of his grandfather's mistake. Also he admits that he spent a lot of time on reading *Sufi* books and that he asks Allaah's forgiveness for that. This attestation came in response to a letter that was sent by this Mahmud Mahmud Al-Ghurab defending8 Ibn 'Arabi and the *Sufi* gnostic knowledge which Al-Ghurab describes as "Knowledge of the Secrets" which is exclusive to its people from the so-called *Sufi awliyaa* [See *Fataawaa 'Ali At-Tantawi*, pp. 77-85, published by Daar Al-Manaarat, Jaddah, KSA (4th edition), 1411/1991.] So, Al-Ghurab, who Nuh Keller introduced as a "specialist" on Ibn 'Arabi's thoughts, is a contemporary advocate of "Secret Knowledge".

d) In a conversation between *Al-Haafith* Ibn Hajar and his Shaykh *Al-Haafith M-* Mujtahid Sirraaj-ud-Deen 'Umar Bin Raslaan Al-Bulqeenee (724/1324-805/1403). about Ibn 'Arabi and Ibn Al-Faarid (another mystic believer in *Wahdat Al-Wujud.*
d.632/1235), *Al-Haafith* Ibn Hajar did not see any difference between their paths or

Damascus-based "specialist" published more than twelve books on the sheikhs thoughts.[446] The fact, however, is that he reiterated many of the same corrupt concept of mysticism. The following are only samples of Al-Ghurab's defense of Ibn 'Arabi's thoughts and of mystic *sufism.* I present it so that the reader be aware of the common misleading concepts of the mystics [Ibn 'Arabi and the like] which they always defend by saying: "Without a master with whom to read these texts..., one is in danger of projecting one's limitations into the author." [447] Let's examine a "specialist" reference accepted by Nuh Keller, i.e. Mahmud Al-Ghurab.

1. He stated that, "The majority of the Scholars were drowned in the "Seas of Mystical Sciences" [448] brought forth by Ibn 'Arabi. They have

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grounds of belief. In fact, while Ibn Hajar was reading passages from the infamous poem of Ibn Al-Faarid known *as At-Taa'iyyah* to his Shaykh, the latter stopped him and said: "This is *kufr,"* repeating it twice. Shaykh-ul-Islaam Ibn Taymeeyah described *At-Taa 'iyyah* as "Swine meat served in a Chinese plate" and *Imaam* Ath-Thahabee said: "It is a poisoned *Faahothig* (flavored and sweetened milk pudding thickened with cornstarch)." His *Taa'iyyah* is an explicit record of *Wahdat Al-Wujud.* [See Ibn Hajar's *Lissan Al-Meezan,* pp. 362-364, and Ibn Taymeeyah's *Ma/moo' Al-Fataawaa, V. 2*, p. 472.]

446 He also worked to interpret the *Sufi* terminology and compiled in this regard a book entitled *Sharh Kali/naat As-Sufiyyah Wa-Rrad 'Ala Ibn Taymeeyah.* He came up with strange concepts and interpretations. a sample of which is presented above.

447 *Reliance..., *265, p.* 1081.

448 In the world of *sufism,* such Sciences *('Uloom)* pertain to the *ma'rifah* (knowledge through direct experience) of Allaah (His *Thuaf, Sifaat, Af'aal),* and of matters beyond the ordinary range of perceptions (e.g. secrets of the self, the heart,...). Such a *Sufi* insight is attained through successive states *(ahwaal)* and *maqaamaat* (stations) all the way *lo fanaa'.* Elements of this *ma 'rifah* include *Muhaadarah* (Being in the presence of Allaah), *Mukaashafuat, Fuloohaat* (disclosures of the hidden), *Thawq* (immediate experience of the Divine), *Wajd* (ecstasy), etc. According to Al-Ghazaalee the successful are those who "perceive

lost their way while attempting to undo and explain the symbols of his indications and allusions pertaining to the "Sciences of *Athwaaq"* [449]

2. This man's understanding of the *Shares 'ah* is strange. He defined the *Sharee'ah* as, "Specific Laws and different *mathaahib"* and that. "Allaah did not put an end to the differences in matters of the Outward Law *(Al-Hukm Ath-Thaahirif'* due to a, *"Hikmah* (Wisdom) known to Allaah and as a Mercy bestowed upon His slaves." [450] Accordingly, Al-Ghurab deduced that, "The disagreement between the *Sufis* and their opponents will not be abolished until the Day of Resurrection." He argues that its elimination is inconceivable because it deals with the "interpretation of *'Uloom Al-Athwaaq* whose meanings are neither defined by the meanings of words and numbers, nor are they distinguished by the aspiration of souls and imaginative thoughts."

First: It is true that the *sharee 'ah* contains specific Laws, but the *mathaahib* have never been a *shares'ah* The *mathaahib* and their *Imaams* رحمهم الله تعـــالى are *mujtahideen* and the *sharee 'ah* has its rule regarding the *mujtahid.* The Prophet (ﷺ) said:

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matters through a Divine *Noor* (Light) not through the *samaa'* (traditionally transmitted knowledge from the Qur'aan and *Sunnah)"* In case the disclosed realties of things disagree with what is stated through *samma'* then, according to Al-Ghazaalee, they [the successful] will subject the texts to *ta*'weel. *Seelhyaa'.* V. l,p. 104.

449 Stated by Al-Ghurab in his book *Al-Figh 'Inda Ash-Shaykh AI-Akbar Muhyiddin Ibn Al- 'Arabi,* p. 5, published by Matba'at Zayed Bin Thaabit, 1381HJ (1st edition), Damascus, Syria.

450 Mahmud Al-Ghurab in his book *Shark Al-Kalimaat As-Sufiyyah Wa-Rrad 'Ala Ibn Taymeeyah Min Kalaam Ash-Sheikh Al-Akbar Muhiyyidin Ibn Al- 'Arabi,* p. 5, published by Matba'at Zayed Bin Thaabit, Damascus, Syria (1st edition), 1381HJ.

"إذا حكم الحاكم فاجتهد ثم أصاب فله أجران وإذا حكم فاجتهد ثم أخطأ فله أجر." [البخاري ومسلم].

"If a judge gives verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allaah and His Messenger's verdict), he will receive a double reward, and if gives a verdict according to the best of his knowledge and his verdict is wrong (i.e. against that of Allaah and His Messenger) even then he will get a reward. [451]

Second: What is this *'Ilm* whose meanings cannot be defined by words and numbers...? Is it the "combined structures" which we cited earlier? Is it something which the Prophet (ﷺ) and his companions understood? The truth is that he (ﷺ) did not teach this *Ummah* an *'Ilm* which constitutes a dispute and which is inconceivable to put an end to. Allaah تعالى said:

يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم فإن تنازعتم في شيء فردوه إلى الله والرسول إن كنتم تؤمنون بالله واليوم الآخر ذلك خير وأحسن تأويلا

[النساء: ٥٩].

O you believe! Obey Allaah and obey the Messenger (Muhammad (ﷺ)), **and those of you who are in authority; and if you dispute concerning any matter, refer it to Allaah and His Messenger** (ﷺ), [452]

if you believe in Allaah and in the Last Day. This is better and more suitable for final determination. *[Soorat An-Nisaa;* 4:59].

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[451] *Saheeh Al-Bukhaaree,* V. 9, *Hadeeth* #450.

[452] Allaah did not signify: "Refer it *to Athwaaq, Kashf, Wajd..."*

So, the way to deal with disputes is stated clearly in this *Aayah:* Refer all matters of dispute to Allaah and His Messenger. Any other way of reference is rejected because it falls under the general decree of the Prophet (ﷺ):

"من عمل عملا ليس عليه أمرنا فهو رد" [رواه مسلم].

"He who does an act which our matter (i.e. our religion) is not in agreement with, will have it rejected. [453]

Certainly the Prophet (ﷺ) dealt with matters of *'Aqeedah* and *Ahkaam* (Laws) but not with symbols, experiential indications, *Wajd,* etc.

Third. Had the *Sufi I'lm* of *Al-Athwaaq* been something that will lead the traveler to Allaah, the Prophet (ﷺ) would have clarified what it takes to attain it and understand it. He would not leave it for the different tastes and experiences of people to define.

Fourth: What is the benefit in writing books explaining the works and words *of sufism* by Al-Ghurab when meanings cannot define them and when the elite understand them only through direct experience *(Athwaaq)!* It is a circle of deception which starts, as one *Sufi* put it, with madness. May Allaah save the *Ummah* and those who are entering the *Deen* of Allaah from the path of mystic *sufism.*

3. Al-Ghurab states in his introduction to *Sharh Kalimaat As-Sufiyyah...that* the *kufr* which is understood by those who do not understand the technical terms of the *Sufis* is indeed, "the 'kernels' of

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[453] *Saheeh Muslim,* V. 3, *Hadeeth* #4266.

Tawheed [454] and from the secrets of *Ruboobiyyah* intended for the elite..."

What is the point behind introducing terms that may lead people astray? Is this a wise move? Anyone who introduces anything into this *Deen* which may cause *fitnah* is to be rejected.

4. He relates the statement of Ibn 'Arab! that some of the *Sufi* masters and their followers, "Preserved the Prophetic state, the Divine Knowledge and the Divine Secret." [455]

5. While the Prophet (ﷺ) says that, "The Angels were created from light," [456] Al-Ghurab states that Ibn 'Arabi said, "Angels were created from the *Anfaas* (Sing. *Nafas:* breath) of the children of Adam." [457] Is this from *'Uloom Al-Athwaaql*

6. Al-Ghurab, knowingly or unknowingly, reiterates one of the claim of the *shee 'ah* that 'Ali ﷺ had, like other members of the Prophet (ﷺ) family, special Divine Knowledge which was hidden in his chest.

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[454] **This is the *Sufi Tawheed!***

[455] See Al-Ghurab's 5/iorft *Kalimaat As-Sufiyyah...,* pp. 14-15, quoting Ibn 'Arabi's *Al-Futoohaa! Al-Makkiyyah,* part 1, p. 151.

[456] Saheeh Muslim. See *Mukhtasar Saheeh Muslim,* by Shaykh Al-Albaanee, *hadeeth* #2169, published by Al-Maktab Al-Islaamee, Beirut (sixth edition) 1407/1987.

[457] *Sharh Kalimaat As-Sufiyyah...,* p. 22, quoting Ibn ' Arabi's *Al-Futoohaat,* part 2, p. 256.

[458] Ibid, p.211.

Al-Haafith Ibn Hajar رحمه الله تعالى clearly stated that, "Some of the *Shee'ah* claimed that the Prophet's family, especially 'Ali رضي الله عنهم, had some revelations from *Al-Wahiy* which the Prophet specifically devoted to them!" Al-Haafith reported many narrations from 'Ali ﷺ in which he denied such claims .[459]

7. Al-Ghurab claims *that Al-'Aarifun billaah* (the Gnostics by Allaah) know of a person more than he knows of himself. According to him, "They have eyes in their hearts that are turned opened by the way of *ma'rifah*. <u>They see</u> through what is in you what you know not in yourself, because you do not have such eyes." [460] Al-Ghurab is trying to explain what he attributed to Al-Junayd: "The *'Aarif* (Gnostic) is the one who reveals your secret while you are silent."

8. Al-Ghurab follows Ash-Sha'raanee's style in relating stories from the world *of Sufism.* In one case he related (without *Isnaad)* [461] that Al- Junayd and a group of *Sufi* masters took a state of *wajd* on Mount Sinai. A monk from a nearby monastery heard them and asked them whether what they were doing under the influence of *wajd* (dancing, screaming, etc.) was special to some people from the *Ummah* of Muhammad? In his answer, Al-Junayd emphasized that what the monk saw was something specific to the elite of this *Ummah.* The monk stated that Al-Junayd was saying the truth. This surprised Al-Junayd who asked the monk, "How did you know that I was truthful?" The monk replied, "It is because I have read in the *Injeel* that was revealed to 'Eesa Ibn Mariam [Jesus, son of Mary] that the people of distinction

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[459] *Fathul Baaree,V.* l,pp. 246-256, commentary on *transmission* #111, and V. 4, p. 102, *transmission* #1870.
[460] *Sharh Kalimaat As-Sufiyyak.., p.* 218.

[460] *Ibid,* p. 214. Again **it** could be based upon "direct experience"!

amongst the *Ummah* of Muhammad *(m)* wear *Al-Khirqah*, [462] eat chunks of bread, live at ease on what is adequate, fear Allaah, turn to Him..."

9. Al-Ghurab tells stories that there are special *Sufi* saints called *Rijaal Al~Maa'* (Lit. The Men of Water), they live under water at the bottom of seas and rives, not everyone knows about them. [463]

The Prophet(ﷺ) said in the *Hadeeth* reported by Jaabir ؓ

عن جابر قال سمعت النبي صلى الله عليه وسلم يقول: "إن عرش إبليس على البحر فيبعث سراياه
فيفتنون الناس فأعظمهم عنده أعظمهم فتنة." [رواه مسلم].

"The *throne of Iblees is upon the sea and he sends detachments [to different parts] in* ***order*** *to put people to trial and the* ***most*** *important* ***figure in his eyes is one*** *who is most* ***notorious is sowing the seed of*** *dissension.*[1] [464]

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[462] *Khirqah:* (Lit. a rag, a tatter), A piece of cloth or a piece torn off a garment.. A ragged garment continuously patched as it wears and particularly worn by a *Sufi* disciple as a sign of poverty and renunciation of the world. Al-Ghurab, like many *Sufis*, claim that 'Umar Bin Al-Khattaab *4fe used to wear a garment having thirteen patches. *(Ibid,* p. 328). This is a false and fabricated report as Ibnul Jawzee and As-Syuti reported. [See Ibnul Jawzee's *Al-Mawdoo 'aat,* 3:49-50, and As-Syuti's^/-*la 'alaa' Al-Masnoo 'ah Fil Ahaadeelh Al-Mawdoo 'ah,* 2:264-265.]

[463] *Sharh Katimaal As-Sufiyyah...*, p. 275.

[464] *Saheeh Muslim.* [See English Translation, V. 4, *hadeeth* #6754, p. 1472.]

In the introduction of his book *Sharh Kalimaat As-Sufiyyah,* Al-Ghurab took it upon himself to follow the method of "scholarly *research" in his approach to explain the suft technical terms.*

10. Al-Ghurab tries to explain a fabricated *hadeeth:* "Allaah created Himself by saying that: "All of the minds rejected this transmission because of the lack of understanding of what it means."

According to Al-Ghurab, each person having a certain *maqaalah* (doctrine) regarding Allaah, Most High, conceptualizes something as being Allaah. Consequently, he or she worships this something, and. according to Al-Ghurab, this something is nothing else but Allaah because Allaah Alone is the One who created that conceptualized something.[465]

Whether a *hadeeth* is fabricated or inauthentic is irrelevant to the *Sufis* because their *awliyat* may receive revelation while present in a state of *Tajalee* in which Prophet Muhammad (ﷺ) and Jibreel (عليه السلام) are manifested. In such a state, the *Waliy* is certain of the authenticity of any particular narration. To put it simply: They receive in a state approved by Allaah. According to Al-Ghurab, such *Sufis* are called *Anbiyaa' Al-Awliyaa'* (The Prophets of the *Awiyaa').* [466] *Ibn* 'Arab! claims to have presented all of the *Ahaadeeth* before the Prophet (ﷺ) in a state of wakefulness and that he (ﷺ) said regarding certain

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[465] *Sharh Kalimaat As-Sufiyyah...,* p. 351. *Imaam* Ibnul Jawzee رحمه الله تعالى said:

"Undoubtedly, this *hadeeth* is fabricated, and a Muslim would not compose something like this! It is one of the weakest and most inconsistent of the fabricated narrations because it is impossible, since the Creator does not create Himself." [See Ibnul *Jawze Al-Mawdoo'aat,* 1:105-106.]

[466] *Al-Figh 'Inda Ash-Sheikh Al-Akhbar,* p. 28. One of the matters of *Fiqh* which Ibn 'Arabi declared to be *waajib* (obligatory) is the *Hajj* on every Muslim and non Muslim! Ibid. p. 326.

Ahaadeeth which were reported to be authentic by the way of *hadeeth* science: "I did not say them!" Regarding other narrations which were determined to be weak by the way of critical studies of the transmissions, he (ﷺ)said: "I said them." [467]

This contradicts the essence of the claim that *sufism* is based upon the Qur'aan and *Sunnah. Sufism* that adopts the path of Al-Hallaaj and Ibn 'Arabi is a mystic path ruins the belief and way of thinking of the individual. It is certainly beautified in the eyes of its followers because it is something *that lblees* likes.

11. AI-Ghurab dedicated one of his books to Prophet Muhammad (ﷺ) describing him as *Qutb ul-Arwaah* (The Axis of The Souls) and *Rooh ul-Mawjoodaat* (The Soul of Beings), and *Al-Insaan Al-Kaamil* (The Perfect Man). [68] According to Al-Ghurab, "The Muhammadee Soul has defined manifestations in the Universe. The most perfect of which are in *Qutub Az-Zamaan* (The Axis of Time); in the *afraad* (Sing.fard);[469] in the *Khatm Al-Wilaayah* (The end of the *Sufi* Sainthood) and in *Khatm Al- 'Aammah* (The end of the 'common people') who is 'Eesa (عليه السلام)."

12. Then he specifies one of the functions of the Perfect Man. According to Al-Ghurab,'The Perfect Man is *'Amad As-Samaa'* (The

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[467] *Shatharaat Ath-Thahab,* 5:200.

[468] Al-Ghurab's *Al-Insaan Al-Kaamil Wai Qutub Al-Ghawth Al-Fard,* p. 3.

[469] *Fard* (Lit. solitary): A *Sufi* illumined spontaneously with the "spiritual truth" and whose illumination often remains personal.

[470] Al-Ghurab in his *Al-Qutub Al-Ghawth Al-Fard,* p. 4.

Support of the Heaven) through whom Allaah withholds the very being of the heaven from falling on the earth..." [471]

13. According the mystic Al-Ghurab, the angels are forever in a state of continuous prostration to the Perfect Man.[472]

14. The responsibilities of preserving the faith, sainthood, prophethood, and the Message of the *Deen* are specifically distributed amongst Prophet Idrees, Prophet 'Eesa, Prophet Ilyaas, and *Al-Khidr*$_t$ each of whom is a *Qutub!!!* [473]

15. According to Al-Ghurab there is something called *Al-Khalwah Al-Ilyaahiyyah Bil Ghawth* (The Divine Soltitude with the *Sufi* Succor) and that this Divine Soltitude is from the special mystical secrets. [474]

There are other hallucinations, false reports, strange names, unknown names of angles, assistants and deputies to the *Qutub*, fabricated *Ahaadeeth*, and many cases of this *Sufi* mvstical "knowledge" presented by this "specialist"! A Word From Ibn Taymeeyah
رحمه الله تعالى

Ibn Taymeeyah was physically and mentally abused in part because of his stand against the mystic concepts of Ibn 'Arabi and his advocates.

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[471] Al-Ghurab in his *Al-Insaan Al-Kaamil*, p. 14.

[472] *Ibid, p.* 18.

[473] Al-Ghurab in his *Al-Qutub Al-Ghawlh Al-Fard*, p. 5.

[474] *Ibtd,p.* 13.

He wrote an important treatise entitled *Ibtaal Wahdat Al-Wujud* (Invalidating the Concept of Unity of Existence) in which he said: [475]

"The objective [of his treatise] is to refute these sayings [supporting *Wahdat Al-Wujud}* and distinguish the guidance from misguidance. As to the repentance of those who uttered this concept and whether they died in a state of Islaam, it is a matter which rightfully belongs to the King, the All-Knower. He [Allaah] accepts the repentance from His slaves and Forgives sins. It is a possibility that the majority of those who uttered such concepts had repented and Allaah, Most High, is the One Who Forgives sin, Accepts repentance, and Who is Severe in punishment..."

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[475] *Ibtaal Wahdat Al-Wujud,* p. 117, checked by Muhammad Bin Hamad Al-Najdee, published by Jam'iyyat Ihyaa' At-Turaath Al-Islaamee, Kuwait (1st. editon), 1413/1992.

Nuh Ha Meem Keller and his Distortions Regarding the Path of the Salaf

<u>and the Stand of Ibnul Qayyim & Ibn Taymeeyah</u>

Know, may Allaah's Mercy be bestowed upon you, that there were and still there are many deviations from the *Salaf's* Path. They manifest themselves in different ways including:

1. The Scholastic [476] and Philosophically-oriented sects.

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[476] One of those modern centers interested in propagating scholastic theology is HIT (International Institute of Islaamic Thought) in Herndon, Virginia, USA. This institution recommended Nuh Ha Mim Keller's *Reliance...*, its notes, commentaries, appendices, etc. Similarly, Al-Azhar recommended the book because of the *Ash 'arite* orientation of the people of influence in these institutions. The truth, however, is that Nuh Ha Mim , HIT, and the Azhar are *Ash 'arites* when it comes to the tenants of faith. Hence, they are in agreement and it is not surprising that Taha Jaabir AI-'Alwani, president of HIT recommended the book which contains the basics of the *Ash'arite* thoughts of Al-Ghazaalee and others. The irony is that the founder of the *Ash'arite* scholastic school, Abul Hasan Al-Ash'aree abandoned it and took the creed of the *Salafis* firmly established in the last book he wrote *Al-lbaanah.*

The HIT claims that it is set to promote the Islaamic *Da 'wah* according to sound knowledge. Given the research capabilities committed to the people working in HIT, it would have been sound to refer the *Reliance... for* a review of its matters of *'Aqeedah* and mysticism! This was not done.

On the other hand, Muslims are to be cautioned against the indiscriminative and generalized attacks against *Al-'llm Al-Mawrouth,* lit.. The Inherited Knowledge, championed by Taha Jaabir Al-'AIwaanee and the so-called modernists like Famhi Huwaidee, Fathee 'Uthmaan, Raashid Ghanushi and others. These people consider the Inherited Knowledge as a "poisonous obstacle" against *Islamic Renaissance.* The objective is to set their rationale as a substitute! Their generalized attacks call for complete liberation from the Inherited Knowledge and substituting for it what they call *Al-Mashroo' Al-Hadaaree* (The Civilized Project)! The need to present something acceptable to the West has its toll on the way of thinking of these think tanks and their sponsors!

The response to this approach is that their generalization includes the Inherited Knowledge of the *Sahaabah,* and the scholars who followed them. The So/a/and their followers challenged and continue to challenge the inherited obstacles of the innovators, scholastic theologians, philosophers, orientalists, and the *Ash 'arite, Mu 'atazilite, Matureedile* sects and their followers from the so-called modernists!

2. Blind imitators of the *Mathaahib.*

3. The mystic sects and their disciples including *Al-Qubooriyyun* (who call upon the dead, ask for their intercession and take their graves as sites of worship).

4. The so-called modernists who give precedence to the human rationale over textual evidences.

5. Those who don't take by *Sabeel Al-Mu 'mineen* (the Prophet ﷺ and those who follow his path from the *Sahaabah* and from those who came after them until the Day of Resurrection) in the understanding, deductions, and applications pertaining to all aspects *of Deen.*

6. Those who closed the door of *Ijthaad* thinking that the *Ummah,* after the four *Imaams,*[411] have no qualified scholars who are able to deduce rulings based upon the general guidelines of Islaamic fundamentals.

The followers of the *Salaf* from the learned scholars of *hadeeth* continue their efforts to protect the *Sunnah* from the weak and *fabricated-hadeeth* and stories. Under the pretext of civilization and modernization, men and women are allowed to mix, Christians and Jews are brought in to the twentieth century theater of "inner faith dialogue" in which everything that is common between them and us is discussed and stressed except for *Tawheed:* It is considered controversial and divisive!!! We seek Allaah's help against such corrupt concepts and approaches reminding them of the authentic *hadeeth of* the Prophet) (ﷺ); *"He who follows a way other than ours is not from us!" [Saheeh Al-Jaami',* #5439]. I ask Allaah ﷻ to guide to His Straight Path those who are deceiving themselves and others, and to make us hold strong to the path of the righteous predecessors.

[411] *Imaam* Maalik, *Imaam* Abu Haneefah, *Imaam* Ahmad, and *Imaam* Ash-Shaafi'ee, may Allaah's Mercy be upon them.

7. Those who want to turn the Muslims into democratic parties in order to share in the so-called legitimate games of modern politics raising its banner: "We are looking for coalitions! We have no enemies and we don't have any animosity towards anyone."[478]

8. Those who raise the banner of *Takfeer*[479] without proper understanding of the matters *of faith* and what contradicts it. This leads to blood shed and murder in the name of Islaam! It also paves the

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[478] This is the basic move of some Islaamic political organizations. They raise such banners in order to fit in with the trend of elections and win more votes. When they win seats in the parliaments, they say we have the legitimacy of the masses and that the masses are the source for every authority!

Upon examining their literature one sees that it does not base itself on the doctrines of the Islaamic creed. They see that the difference with the *Shee'ah* is only "political"!!! This is what happens when politics blind the sight. An executive director of one of these organizations said regarding the interactions with non-Muslims: "It means that the separation between the Muslim and die non-Muslim should be in feelings only." ['Abdur Rahmaan AI-'Aamoodi, interviewed in the Kuwaiti magazine *Al-Mitjtam'*, #1187, 17thRamadaan 1416HJ/6-2-1996]. That is why it is okay for many who are influenced by such misconcepts to "join hands" with anyone irrespective of their creed and *Minhaaj*. I call upon the leadership of such organizations to study Islaam very well before rushing to the political scene. The "good" politics is based upon the good understanding of the Islaamic creed and the *Minhaaj* of the Prophet (ﷺ) in propagating Islaam. We can propagate Islaam without isolating ourselves from our creed nor compromising our principles. We can still do that in a good way and gain respect. The objective of influencing the political decisions cannot be achieved except when we stand on strong grounds: Good 'Aqeedah and cooperation on the truth. When we propagate the true message of Islaam that was propagated by the *Sahaabah* then, by the will of Allaah, we will succeed on all levels and in all walks of life. But when we tend to twist the texts to fit the wave of looking good according to culture and not Islaam, then we will "succeed" in a purely political sense! This turns the energy and mechanism of work into an apologetic and often compromising methodology even before we want to present Islaam to others who are far more technologically advanced than us!

[479] *Takfeer:* Imputing *Kufr* on someone.

way for the corrupt regimes to eliminate any good Islaamic work under the pretext of "relieving the society from the Fundamentalists."

One case that is most directly related to the topics of this book is the stand of the innovators against the *Salafee* principles of Shayekh-ul-Islaam Ibn Taymeeyah and Imaam Ibnul Qayyim Al-Jawziyyah رحمهما الله تعالى. This stems from the fact that these two great scholars of Islaam stood up firmly against the innovations of scholastic theology, and mysticism. Nuh Keller's biography of Ibnul Qayyim رحمه الله تعالى is just one sample of distortions against the true *Salafee* principles of Ibnul Qayyim and his Shayekh, Imaam Ibn Taymeeyah. He said: [480]

1. "His most significant contribution however, was his editing and preparing for publication the writings of Ibn Taymeeyah, whose devoted pupil he was."

Response: This is only apart of the efforts of Ibnul Qayyim who has his own contributions and distinguished works. The known publications and the available manuscripts of Ibnul Qayyim exceed ninety eight. [481] Many of his works were burned by the enemies of the *Salaf's* path, especially from the supporters of the *Sufi* mystic Ibn 'Arabi.

[480] Nuh Ha Mim Keller in the *Reliance,,.,* x!74, p. 1057.

[4801] A full account of these publications is documented by Shaykh Bakr Bin 'Abdullaah Abu Zayed in his book *Ibn Qayyim Al-Jawziyyah: Hayaatuhu* (his life), *Aathaaruhu* (his works), and *Mawaariduhu* (his resources), pp. 199-310 (1st edition), published by Daar Al-'Aasimahm, Riyaadh, KSA, 1412/1991.

2. That Ibnul Qayyim supported Ibn Taymeeyah "in what is right and what is wrong"...and that he followed him in "innovations *(bida')* in tenets of faith..."

Response: The fact is that Ibnul Qayyim was not a copy of Ibn Taymeeyah. True he stood up in support of the beliefs of the *Salaf* which Ibn Taymeeyah defended against the scholastic and philosophical approaches of *the Mu'tazilah, Ashaa'irah,* etc. True he was influenced by the way of exposing the falsehood of such sects which Ibn Taymeeyah laid down. All of that was not a blind imitation but with conviction and evidences. Imaam Ash-Shawkaanee said: "He has nothing but the *Daleel* (evidence) to rely upon. Rarely he would tilt towards the *Math-hab's* [position] not daring to ward off [the] established evidence...In most of his research, he was characterized with justice, taking by the *Daleel* as it fits...And [in his research] he brought forth [explanations] which others didn't [discuss] and provided a context which delighted those who want to establish their way according to the *Daleel*..." [482] **It suffices to know that:**

(a) Ibnul Qayyim had his own great collection of resources. In fact, he loved collecting books and he enriched his writings by his good use of these resources. Just examine one of his books and you will find his own research evident over the entire book. Had he been a copier of someone else, there would be no need to spend the time, money, and effort on other resources!

(b) There are topics and research work covered by Ibn Taymeeyah which are not covered by Ibnul Qayyim and vice versa. Consider just one great example: The book of *ZaadAl-Ma'aad*(The provision for the return) by Ibnul Qayyim. Is there a book by Ibn Taymeeyah like it?

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[482] Ash-Shawkaanee's *Al-Badr At-Taali',* 2:144-145, A reprint of the lst editon, Daar As-Sa'aadah, Egypt, 1348/1929.

(c) Those who have read some of the works of these two great scholars of Islaam know well that Ibnul Qayyim disagreed with Ibn Taymeeyah on many issues, including some aspects of the *Hajj,* some *Tafseer,* and other matters *of fiqh.* [483]

3. That Ibnul Qayyim's poem *An-Nooniyyah* is "filled with corrupt suggestions about the Attributes of God, which Imaam Taqiy-ed-Deen Al-Subkee analyses in detail in his *al-Sayf al-saqil* (The burnished sword) giving the verdict that the poem's anthropomorphism of the Divinity are beyond the pale of Islam." He added that "The poem could not be openly circulated in Ibn al-Qayyim's lifetime but only secretly..." [484] Nuh Ha Mim went then on a lengthy deception considering that Ibnul Qayyim, like Ibn Taymeeyah, are *Mushabbiha* (liken Allaah to His Creation) because they affirm the Attributes of Allaah (like eyes, hands, face, etc.) without *Ta'weel* (figurative interpretation) according to the *Ash'arite* and *Matureedite* sects! (see x174and x178).

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[483] *lbid*, pp. 150-160.

[484] It was famous and known. *Imaam* Ibn Rajab AI-Hanbalee heard it from Ibnul Qayyim a year before the latter's death.

Response: The *Salaf's* guidance to the understanding *of the Sifaat* (Attributes) of Allaah is a continuation of the original teachings of the Prophet Muhammad (ﷺ) absorbed and transmitted by the best of
generations:

"خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ." [بخاري ومسلم].

"77ie 6es/ *of people are my generation then those who come after them, then those who come after them.* " [485]

All other approaches to the understanding of Islaam in general and articles of faith in particular must be referred to the Path of those with whom Allaah is pleased. This is referred to in the Qur'aan as *Sabeel Al-Mu 'mineen* from the *Sahaabah* and those who follow their path:

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ
وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا

And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the Right Path has been shown clearly to him, and follows other than *Sabeel Al-Mu'mineen* (the *believers' way).* We shall keep him in the path he has chosen, and burn him in Hell-what an evil destination. [Qur'aan, *Soorat An-Nisaa'*,4:115].

وَٱلسَّٰبِقُونَ ٱلۡأَوَّلُونَ مِنَ ٱلۡمُهَٰجِرِينَ وَٱلۡأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحۡسَٰنٖ رَّضِيَ ٱللَّهُ عَنۡهُمۡ
وَرَضُواْ عَنۡهُ وَأَعَدَّ لَهُمۡ جَنَّٰتٖ تَجۡرِي تَحۡتَهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ

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[485] *Saheeh Al-Bukhaaree,* V, 8, *Hadeeth #652* and *Saheeh Muslim,* V.4, *Hadeeth* **#6150-6159**- It is also reported by **Ahmad** and At-Tirmithee.

And the first to embrace Islaam of the *Muhaajireen* [486] and the

***Ansaar* [487] <u>and also those who followed them exactly in faith,</u> Allaah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow** [Paradise], **to dwell therein forever. That is the supreme success.** [Qur'aan, Soorat *At-Tawwbah,* 9:100].

The exact Faith and Path of the believers did not indulge in philosophical, mystical, and scholastic disciplines or ways in order to achieve better guidance regarding the understanding of the meaning of the *Sifaat* of Allaah.

Abul 'Abbaas Al-Maqreezi [488].رحمه الله said: "There is no report of any kind of narration whatsoever, authentic or inauthentic, from anyone of the *Sahaabah* رضـــي الله عنـــهم irrespective of their different ranks and great numbers- that he asked Allaah's Messenger (ﷺ) about the meaning of anything with which He سبحانه described His Noble Self in the Noble Qur'aan or on the tongue of His Prophet Muhammad (ﷺ)

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[486] Those who emigrated from Makkah to Madeenah in compliance with a permit from Allaah to His Messenger (ﷺ) after the persecution of the believers by the *Mushrikeen* in Makkah intensified.

[487] The believers in Madeenah who gave support to the Prophet (ﷺ) and his company from the *Muhaajireen.*

[488] Abui 'Abbaas Ahmad Bin 'AH Bin 'Abdul Qaadir Taqiy-ed-Deen AI-Maqreezee

(766/1365-845/1442), the famous Egyptian historian; born, lived and died in Cairo. He was appointed to lead the *Hisbah:* Enjoining the good when people neglect it and forbidding the wrong when it is manifested. An *Imaam* and a historian well remembered for his book: *Al-Mawaa 'ith wal I'tibaar bi Thikr Al-Khilat wal Aathaar* shortly referred to as *Khitat Al-Maqreezee.* [See *Al-Badr At-*Taali'1:79.]

In fact they knew the meaning of that (i.e. His *Sifaat)* and did not indulge in discussing them,[489] They رضي الله عنهم affirmed whatever Allaah designated to Himself from [the Attributes] of Face, Hand, and so forth, negating any resemblance to any created thing. They affirmed [the *Sifaat]* without *Tashbeeh,* far above any imperfection and without *Ta'teel.* None of them approached the *Sifaat* with any kind *of Ta'weel.* Unanimously, they held the position that the *Sifaat* should be accepted as they have come (i.e. in the Qur'aan and authentic Sunnah) [490]...And none of them knew anything about scholastic theological ways or philosophical matters." [491]

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[489] They didn't ask about the Kayfiyyah (the how) of Allaah's Attributes. They knew the meaning, affirmed it, and believed it to be true without any resemblance to anything. On the other hand it is well known that the Sahaabah asked about the meaning as well as the "how" of many aspects of Salaat, Siyaam, Zakaat Hajj, and so forth. Al-Maqreezee commented: "Had any person asked him (ﷺ) about the Divine Attributes, it would have been related to us as it is the case with the Ahaadeeth reported from him in matters of halaal and haraam, targheeb and tarheeb, the conditions of the Hereafter, battles and afflictions and so forth from what is contained in the books of Hadeeth..." See ref. below.

[490] Many times we read that the Salaf say: "We believe in the Sifaat as they have come." Certainly they came in words that have intended meaning. Otherwise it would be an insult to Allaah to suggest that they were merely "expressions" without meanings! Does Allaah Say Words that have no meaning? Far is Allaah removed from every imperfection. Those who consign the meaning to Allaah are wrong because Allaah wants to be known by His slaves so that they worship Him properly. How would we know of Allaah if His Great Sifaat are words without meaning? The Sifaat have true and apparent meanings, however, the manner of such meanings is only known to Allaah, Most High. When Allaah describes Himself as having a Face. The obvious meaning of the Face is known, but the manner of the Face is known only to Allaah, Most Exalted, and His attributes cannot be likened to the attributes of His creation.

[491] Khitat Al-Maqreezee, V. 3, pp. 309-310. Published by Maktabat As-Saahil Al-Janoobee, Lebanon.

It is clear, therefore, that the best of generations did not resort to the *Ta'weel* of the *Sifaat.* They were the best of this *Ummah* in terms of the understanding *of Deen* and the Arabic language.

Contrary to the claims of Al-Subki [As-Subki], Nuh Ha Mini Keller and all of the scholastic theologians, Ibnul Qayyim, Ibn Taymeeyah and *As-Salaf* including the four Imaams, affirm the Divine Attributes of Allaah as they came in the Qur'aan and (or) authentic *Sunnah* without:

Tahreef (distortion of their meaning, e.g. Pleasure is an affirmed Attribute of Allaah To say that it means reward is a distortion),
Ta'teel (negating their real meaning, e.g. denying the Attribute of Pleasure),
Takyeef (assigning a manner to any attribute; only Allaah knows the "how" of His *Sifaat*),
Tamtheel (drawing parallels to Allaah, e.g. to say that His Pleasure resembles such and such), or
Tafweed (consigning the meaning of the *Sifaat* to Allaah maintaining that it is not the *Thaahir* (obviously-understood meaning) which is meant. The obvious meaning of Pleasure is known. The manner of Allaah's Pleasure, however, is consigned to Allaah). [492]

Imaam Abu Haneefah (d. 150/767) رحمه الله [493] said: "It is not proper for anyone to say anything *about Ath-Thaat (\he Essence) of* Allaah, but

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[492] It was the *Ashaa 'irah* of the later times who wrongly ascribed the *Tafweed* to the *Salaf.* The *Salaf* approved the meanings of the *Sifaat* as befits the Majesty of Allaah ﷻ.
[493] Abu Haneefah is An-Nu'maan bin Thaabit At-Tameemee Al-Kufi, the *Imaam* Al-Faqeeh. The first of the four great and renowned *Imaams* (80/670-150/767). He was known for his piety and *Zithd.* Like all other *Imaams,* he called upon the

one must describe Him as He described Himself. He must not say of his own opinion anything about Him; Exalted, and Most High is the *Rabb of Al- 'Aalameen."* [494]

He also said: "Allaah is not to be described by the qualities of creation; His Anger and Pleasure are two of Allaah's Attributes without *Kayf* [495] This represents the saying of *Ahlu Sunnah wal Jamaa'ah,* [496] He gets Angry and becomes Pleased, and it is not

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Muslims to follow the authentic *Sunnah* and stay away from blind imitation. He said: "When a *hadeeth* is found to be *Saheeh,* then that is my *Math-hob,"* [See Ibn 'Aabideen in *Al-Haashiyah* 1:63.] This and other similar sayings by this *Imaam* are in direct opposition to the position of many blind imitators *of Mathaahib.*

[494] *Shark Al-'Aqeedah At-Tahaawiyyah,* 2:427, checked by Dr. 'Abdullah At-Turkee and Shu'ayeb Ama'ut, Muassasatur-Risaalah. 1416/1995.

[495] May Allaah's Mercy be upon *Imaam* Abu Haneefah. He affirms Allaah's Attributes without *Takyeef as* he said: "Without *Kayf"* which means that believers affirm the *Thaahir* (obvious meanings) of the attributes as they befit Allaah realizing that they do not ask "how" they are. The *Thaahir* (apparent) meaning of Anger and Pleasure are known, but how is His Anger or Pleasure is an unknown to us. His Anger and Pleasure as well as all of His Attributes are Perfect and best fits Him. None is like unto Him in His Anger and Pleasure as well as in all of His Attributes.

[496] The readers should be cautioned that some writers consider the concepts of belief of Abul Hasan Al-Ash'aree (260/874-324/936) in their former state represent the Creed of *Ahlu Sunnah wal Jamaa 'ah. Imaam* Al-Ash'aree renounced almost all of his original beliefs regarding the Names and Attributes of Allaah and which largely were based upon scholastic theological grounds. In fact, the beliefs of *Ahlu Sunnah,* including those of the four honourable *Imaams,* are free from philosophical and scholastic rhetoric. Nuh Ha Mim Keller, the mystic *Sufi* of the *Shaathilee Tareeqah,* in his work on the *Reliance...* propagated many of the former beliefs of Abul Hasan Al-Ash'aree claiming that they represent the creed of *Ahlu Sunnah* (See sections w57.0; x291).

befitting to say that His Anger means His Punishment and that His Pleasure is His Reward." [497]

Imaam Abu Haneefah رحمه الله affirmed the Attributes of the Hands,
Face, Self, and so forth:

"He [Allaah] has a Hand, Face, and a Self as Allah تعالى stated in the Qur'aan. Whatever Allaah تعالى mentioned in the Qur'aan from the Face, Hand and Self, are *Sifaat* without *Kayf and* it must not be said that His Hand is His Ability or Ni'mah because this is an *Ibtaal* (nullification) of the Attribute..."[498] And when asked about the Attribute *of Nuzool:* Allaah descends to the lower heaven every night, Abu Haneefah رحمه الله.

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[497] See *I'tiqaad Al-Aa'imak Al-Arba'a,* pp. 9-10, Daar Al-'Aasimah, Riyaadh, 1412/1992, and *Usool-ud-Deen 'Inda Al-lmaam Abu Haneefah,* p. 311, Daar As-Sumayee'aee, Riyaadh, 1416/1996, both by Dr. Muhammad Bin 'Abdur Rahmaan Al-Khumayyis. Again, the *Imaam* رحمه الله is affirming the true and real meaning of the Attributes of Anger and Pleasure and negating the *Tahreef* (distortion) through metaphoric interpretation of the *Sifaat* which is wrongly called *Ta 'weel* by *Ahlul Kalaam* (people who follow scholastic theology) and those who are affected by this approach. The Anger and Pleasure of Allaah is not like what is attributed to the created as Abu Haneefah رحمه الله emphasized in the beginning of the above quoted statement. Had the Magnification of Allaah been linked to *Ta 'weel,* Abu Haneefah would have been the first to adopt it. Certainly Allaah gets Angry and becomes Pleased as He wishes and that does not necessitate that we liken Him to His creation when these Attributes are affirmed.

[498] *lbid,* p. 10 and p. 313, respectively, *quoting Al-Fiqh Al-Akbar,* p. 302. Also in *Sharh At~Tahaawiyyah,* p. 264, quoting from *Al-Fiqh Al-Akbar-Sharh* 'Ali Al-Qaari, pp. 36 and 37.

said: "He descends without *Kayf."* [499]

"His Attributes are unlike those of the creatures: He Knows not like our Knowledge; He is Able, not like our ability; He Sees, not like our seeing; He <u>Hears,</u> not like our hearing; And He Speaks, not like our speaking." [500]

This is exactly the position of Ibn Al-Qayyim and Ibn Taymeeyah regarding all of the *Sifaat.* Nuh Ham Mim Keller asserts in his own way that this was not the early position of the Muslims and that it represents a blameworthy innovation on the part of Ibnul Qayyim and Ibn Taymeeyah that "appeared more than seven centuries after the time of the Prophet (ﷺ).."(x174).

According to Nuh Ha Mim and his supporters from the *Mutakalimeen* (scholastic theologians) one should consider the words of Abu Haneefah and the rest of the *Salaf* رحمهم الله to mean *Tashbeeh* and innovation because they affirm the Attributes of Allaah including His Hands and Face, which constitute a would-be dilemma as Nuh Ha Mim considers them! The words of the *Salaf* are an explanation of the great *Aayah* in *Soorat Ash-Shu 'ara* (42:11):

{ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ } [الشورى:١١].

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[499] 'Aqeedat As-Salaf Ashaab Al-Hadeeth by Abee 'Uthmaan Ismaa'eel Bin 'Abdur Rahraaan As-Saabuni, p.59 (2nd edition), 1415/1994, Maktabat Al-Ghurabaa' Al-Athariyyah, Al-Madeenah An-Nabawiyyah. See also Sharh Al- 'Aqeedah At-Tahaawiyyah, p. 245.

[500] Ibid, pp. 11 and 302, respectively, quoting Al-Fiqh Al-Akbar, p. 302. Also reported in Sharh At-Tahaawiyyahs p. 85, quoting Al-Fiqh Al-Akbar-Sharh'Ali Al-Qaari, pp. 15,31,32.

There is nothing like unto Him <u>and He is the All-Hearer All-Seer</u>
[Qur'aan, *Soorat Ash-Shura,* 42:11].

So, He Knows but not like us; He Speaks, but not like us; He Descends to the lowest heaven, but there is nothing like unto Him in His Descent; He Hears, but not like our hearing; He Sees, but not like us; He has a Face, but not like us; He Has Hands, but not like our Hands, and so forth. In the above *Aayah,* Allaah negates the likeness to anything but then He affirms that He is qualified with the Attributes of Hearing and Sight. Does this mean that He is like creatures that posses hearing and sight? Nay, the negation came in the first part of the *Aayah.* Nuh Ha Mim Keller cited the negation part and stopped short from quoting the affirmation part which is evidence against his delusions. It is also a solution for his "would-be dilemma"! Contemplate the following:

First: Allaah affirmed the Names and Attributes to Himself and negated the likeness of anything unto Him. Had the affirmation necessitated *Tashbeeh,* then it would imply contradiction in the Speech of Allaah and that its parts refute one another.[501] Far is Allaah above what Nuh Ha Mim and his associates claim.

Second: It is not necessary that agreement in name or in an attribute between two things obligates likeness between them. Indeed you see two people in a state of agreement where each is a hearing, seeing, and speaking human. In no way this necessitate likeness in the human values nor in the hearing, sight, and speech. You see that animals have hands, legs, and eyes. This kind of agreement does not necessitate that

[501] Shaykh Muhammad Bin Al-'Uthaymeen in his book *Shark Usool Al-Eemaan*

(Explaining the Fundamentals of Eemaan), p. 46 (English Translation). *Al-Hamdulillaah,* I have recently finished translating this important book of *'Aqeedah* and the **Shaykh** (may Allaah protect him) approved it for publication.

their hands, legs, and eyes are like each other. If this distinction in the agreement in names and qualities amongst the created things is clear, then the distinction between the Creator and the created thing is greater and more evident.[502]

The meanings of Allaah's *Sifaat* are true and known. When Imaam Maalik (d. 179/796, رحمه الله was asked about the manner in which Allaah *Istawaa* on His 'Arsh, he replied: *"Istiwaa'* is not unknown {i.e. its meaning that befits Allaah), the *Kayf (i.e.* the "how" the manner) is incomprehensible and believing in it (i.e. *Istiwaa')* is obligatory and asking about it (i.e. its "how") is an innovation."[503]

The same position was stated by Rabee'ah Bin Abee 'Abdur Rahmaan, the Shayekh of Imaam Maalik.[504]

Imaam Al-Qurtubee (d.671/1273) رحمه الله who was influenced by the *Ta'weel* himself admitted that, "None of *as-Salaf as Saalih* negated

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[502] *Ibid,* pp. 46-47. The approach of those who deny the true meaning of the *Sifaat* is contradictory: For example, while they say we defend the position that Allaah is not like His creation, they refuse to affirm the Face as one of Allaah's *Sifaat* claiming that it should be interpreted in such a way that does not imply that He has a true Face, otherwise He would be like us! However, when it comes to the Attribute of Hearing, they affirm it saying that it is not like the hearing of the created! The path of the pious predecessors, however, is to affirm all the Attributes that Allaah affirmed to Himself in the Qur'aan or on the tongue of His Prophets believing that nothing is like unto Allaah in His Names and Attributes.

[503] An authentic report collected by Ath-Thahabee, Al-laalkaa'iee, As-Saaboonee, Ibn 'Abdul Barr, AI-Baihaqee, Ath-Thahabee, Ibn Hajar and others. See Ath-Thahabee's *Mukhtasar Al-'Uluww,* pp. 141-142 (2nd edition), Al-Maktab Al-Islaamee, Beriut, 1412/1991.

[504] *Ibid,p.* 132.

that He (Allaah) إستوى على عرشه حقيقـــة _ *haqeeqatan Istawaa* (truly and really ascended) His *'Arsh*...they, however, did not know كيفية الاستواء the *Kayfiyyah* (i.e. the "how") of His *Istiwaa'* because the nature of the *Kayfiyyah* is unknown. Imaam Maalik said: *Istiwaa'* is *Ma 'loom* يعني في اللغة-كما قال القرطبي في النـــص: that is, its linguistic meaning is known

as Al-Qurtubee exactly stated in the Arabic text), and the *Kayf is Majhool* (unknown) and asking about it (i.e. about its *Kayf}* is an innovation'." [505]

The same holds true with all of the other Attributes: The Face is not unknown (i.e. in its meaning), the how of it is incomprehensible, and believing that Allaah has a real Face that befits His Majesty and does not resemble or look like anything of His creation ("Nothing is like unto Allaah") is obligatory. This is the true Path *of the Salaf*

The affirmation of Allaah's *Sifaat* on their *Thaahir* (apparent meaning) without *Tamtheel* was the norm until the horns *of Bid'aa* projected in the third century *of Hijrah* in the form of *Ta 'weel.*

The renowned *Imaam* **Ibn 'Abdul Barr** [506] رحمـــه الله تعـــالى said: *"Ahlu Sunnah* agreed upon affirming the *Sifaat* that came in the Qur'aan and

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[505] *Tafseer Al-Qurtubee, Aayah* #54 of *Soorat Al-'Araaf(no.* 7). Then comes Nuh

Ha Mim Keller and associates to assert that it was only Ibn Taymeeyah and Ibnul Qayyim who introduced these "innovations in tenets of faith"! It is the deception machine in action!

[506] He is Yoosuf Bin 'Abdullah Bin Muhammad Bin 'Abdul Barr Al-Andalusee

(368/978-463/1071), the master of Islamic Sciences in his times. One of the great Maalikee Scholars of North-West Africa. The author of many books including ,4/-*Tamheed,* which is an explanation of *Imaam* Maalik's *Muwatta'.* [See *Siyar 'AlaamAn-Nubataa'18:153.]*

Sunnah, believing in them and that they are to be taken on their *Haqeeqah* (real and true meaning) and not according to *Majaaz* (metaphoric interpretations)." [507]

Imaam Ash-Shaafi'ee (d.204/820) رحمه الله تعالى said, "The saying of the *Sunnah* which I hold to and which I found those whom I have seen holding like Sufyaan, Maalik, and others is testification that none has the right to be worshipped but Allaah and that Muhammad is the Messenger of Allaah, that Allaah is above His 'Arsh over His heaven, He draws near to His creation as He wishes and :

يَنزِلُ إلى السَّمَاءِ الدُّنيا كَيفَ يَشاء

descends to the lowest heaven [as came in one authentic *hadeeth}* as He wishes..." [508]

Yoonus Bin 'Abd Al-'Alaa said: "I heard Imaam Ash-Shaafi'ee '...Affirming these Attributes [of Allaah] repudiating any relation to *Tashbeeh* as Allaah negated the resemblance of all other things to Himself in His saying:

لَيْسَ كَمِثْلِهِۦ شَيْءٌ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ [الشورى:١١].

There is nothing like unto Him <u>and He is the All-Hearer All-Seer</u>

[Qur'aan, *Soorat Ash~Shura,* 42:1]. [509]

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[507] *Al-Tamheed,* 7:145. Published by Mu'asasatul Kutub Ath-Thaqaafiyyah, Beirut, 1407/1987.

[508] *MukhtasarAl-'Uluww,p.* 176.

[509] Ibid, p. 177.

In his book *As-Siyar,* Ath-Thahabee reported that Imaam Ash-Shaaf iee said: "We affirm these *Sifaat* which came in the Qur'aan and in the *Sunnah* and we repudiate the likeness of anything to Himself as He negated it in His saying:

There is nothing like unto Him and He is the All-Hearer AH-Seer

[Qur'aan,SooralAsh-Shura, 42:11]."[510]

The position of the *Imaam* of *Ahlu Sunnah,* Imaam **Ahmad Bin Hanbal** (d.241/855) رحمه الله, was very well manifested in his stand against the *Jahmiyyah* [511] who nullified the Names and Attributes of Allaah imputing *Tashbeeh* on anyone who affirms the *Sifaat* as Allaah and His Messenger (ﷺ) affirmed. He said, "Jahm Bin Safwaan claimed that whoever affirms the *Sifaat* with which He has qualified Himself with or relates (the *Sifaat)* with which His Messenger qualified Him, then he is a *Kaafir* and he is from the *Mushabbiha."*[512]

Amazing! Reading the words of Nuh Ha Mim Keller and associates and comparing them to the position of those who consider the Muslims

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[510] *Ibid,* p. 177*, and As-Siyar,* 20:341.

[511] The followers of Jahm Bin Safwaan, the student of Al-Ja'd Bin Dirham, both of whom were executed for their apostasy. Their doctrine represented a denial of the Attributes of Allaah. The *Jahmiyyah* also declared that the Qur'aan was created and not the literal Words of Allaah. The Jahm denied that Allaah spoke to Musa.

[512] *Arrad Ala Al-Jahmiyyah waz-Zanaadiqah,* by *Imaam* Ahmad **Bin Hanbal, p.** 24, distributed by Qusay Muhib-ed-Deen Al-Khateeb, Daar Al-Matba'ah As-Salafiyyah wa Maktabatuha, Cairo, 1399/1979.

who affirm the *Sifaat* of the Hands, Face, *Nuzool,* etc. **without *Tamtheel,*** as *Mushabbiha,* we find **a striking resemblance!**

Imaam Ahmad Bin Hanbal's position is the same as that of the early three great *Imaams.* He said, "Ascribe to Allaah the Attributes with which He qualified Himself, and deny those which He denied with His Self." [513]

"...These are the *Sifaat* of Allaah تعالى with which He qualified Himself, and we neither reject nor deny." [514]

"Allaah shall be qualified only with those *Sifaat* with which He has qualified Himself or His Messenger has qualified Him. Nothing should be said beyond the Qur'aan and the *Hadeeth."* [515] Imaam Ahmad affirmed the *Sifaat* of the Hands, Face, Fingers, *Nuzool, Kalaam* (Speech with a Voice), Foot, and so forth which came in the Qur'aan and authentic *Sunnah* without *Ta'teel, Ta'weel, or Tashbeeh,* and without *Kayf.* [516]

The *Imaams* of ***Ahlul Hadeeth*** including, Muslim, Al-Bukhaaree (and Hammad, his Shayekh), Ibn Mandah, Ibn Khuzaimah, Ibn Battah, etc.

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[513] Reported by *Imaam* Ibn Al-Jawzee in his *book Al-Manaaqib, Manaaqib Al-Imaam Ahmad,* p. 221, Maklabat Al-Khaanjee, Cairo, 1399/1979.

[514] Part of a lengthy statement collected by Abu Al-Khallaal. [See *Al-Masaa 'il war Rasaa'il AI-Marwiyyah 'an Al-lmaam Ahmad fee Al-'Aqeedah,* V.I, p. 276, collected **by Dr.** 'Abdullah Al-Amadee, **Daar** Tayebah, 1416/1995.]

[515] *Majmoo' Falaawaa Ibn Taytneeyah,* V.5, p. 26. Maktabat Al-Ma'aarif, Ar-Ribaat, Morocco.

[516] *Ibid,* pp. 276-366. A detailed study regarding the understanding of the Names and Attributes of Allaah, the Exalted, is in preparation.

affirm the *Sifaat* on their *Thaahir* which fits the Majesty of Allaah without likeness to His creation, nor *Ta 'teel,* or *Takyeef (stating* the manner of the Attribute).

Contradiction and confusion is the result of following *Al-Hawaa.*

Nuh Ha Mim Keller defends blind *Taqleed* (imitation) of the *Mathaahib* and tries to justify that one may not follow other than the four schools (b-contents, b7.6) and that it is even obligatory to accept the authority of qualified scholarship (bl.l-Al-Buti) and that it is "forbidden to follow rulings from schools other than those of the four

Imaams (b7.6-Ba'alawi)." The four *Imaams* رحمهم الله are described by Keller (bl .2) as having "absolute *Ijtihaad."* Given these positions, and knowing that Keller chose a book of *Fiqh* to represent the Shaafi'ee school of thought (see his Introduction), then it is all the more reason to follow the *Imaam* of the school in matters of *'Aqeedah* and accept his clear position about the Attributes of Allaah. The position of the four *Imaams* are clearly distinct from the approach of the scholastic theology which is largely based upon the Greek philosophy and which was absorbed with varied degrees by the *Mu 'tazilah, Al-Jahmiyyah, Al-Ash 'aree* (before his return to the way *of As-Salaf),* and the later of the *Ash'arite* and *Maturidite* schools who alternate in their *Ta 'teel* (nullification) of the *Sifaat* between *Ta 'weel* and *Tafweed.* As a matter of fact, *Imaam* Ash-Shaafi'ee stood firmly against scholastic theology which nullifies the Attributes of Allaah. Is Keller aware of Ash-Shaaff ee's position? Indeed he is (a4.2 of *Reliance...).*

Imaam Abul Hasan Al-Ash'aree affirmed the Attributes of the Hearing, Seeing, Eyes and Face, *Istiwaa', Nuzool* (Descent to the lowest heavens) without a *Kayf* (i.e. without explaining "how" are His hands, "how" is His Face, "how" does He Hear, See, Descend, etc.). He rejected the "metaphoric" interpretation of these Attributes by the deviant sects, like *Al-Jahmiyyah* and *A-Mu 'tazillah* and without

having to face the "dilemma" which some of the later *Ashaa'irah* (Keller included) put themselves in. [517]

It is worth reminding Nuh Ha Mim Keller of the words of one of the people he trusts, Shu'ayeb Arna'ut (x331). After he mentioned the importance of the issue *of the Sifaat in 'Aqeedah,* Shu'ayeb gave the different positions of understanding of this matter stating that there are those who:

1. Generally affirmed the Names but denied the *Sifaat.*
2. Affirmed the Names and *Sifaat*, but denied the apparent meanings of the *Sifaat* and subjected them to *Ta 'weel*, changing their *Thaahir* (obvious meaning);

3. Took the position that it is obligatory to believe in all of the Names and Attributes which came in the Book of Allaah and in the authentic *Sunnah,* accepting them *'Alaa Thawaahiriha* (according to their obvious meanings), negating the *Kay/iyyah* (their states) and *Tashbeeh* (resemblance to anything). The people who take by this saying are the ones who are called *As-Salaf and Ahlu Sunnah?* [518]

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[517] *Al-Ibaanah 'an Usool ad-Diyaanah,* pp. 120-140, reviewed by Fawqiyyah

Husein Mahmood, 1397/1977, Daar AI-Ansaar, Cairo. The second print of *Al-Ibaanah* is by Daa'irat Al-Ma'aarif Al-'Uthmaaniyyah, India, 1400/1980 as quoted by Dr. 'Abdur Rahmaan Bin Saalih Al-Mahmood in his book *Mawqif Ibn Taymeeyah minal Ai-Ashaa 'irah.* In the Indian copy the same topic is discussed on pages 45-46 and 51-58. See also Al-Asha'ree's book *Maqaalaat Al-Islaamiyy-een,* p. 345, reviewed by Muhammad Muhye-ed-Deen 'Abdul Hameed.

[518] Shua'yeb Al-Arna'ut in his introduction to *Aqaaweel Ath-Thiqaat* by Zayen-ud-

Deen Mir'ee Bin Yoosuf Al-Karamee Al-Maqdisee Al-Hanbalee, pp. 6-7. Muassasatur-Risaalah.

Shu'ayeb agrees with the affirmation of the *haqeeqah* of the *Sifaat'* favor of Allaah ﷻ and that, *"As-Salaf As-Saalih* who represent *Ahlu Sunnah wal Jamaa 'ah* affirmed the basic known meaning of the *Sifaat* in the Qur'anic or the Prophetic text and halted from trying to busy themselves in determining the *Mutashaabih*, which is the *Kayfiyyah* (the manner of the *Sifaat)...* [519] Then he strongly criticized the position of those who were influenced by the scholastic theology and their deviation from the Path of the *Salaf.* He stated their perplexity and their wish to return to the truth so that this becomes, "an admonition and an example for those who are in the beginning of their following of the *Khalaf's* [520] *Math-hob,* defending it, turning away from the *Salaf's Math-hab,* warning from it and labeling its adherents with *Murooq* (renunciation of the *Deen)* and *Tashbeeh."* [521]

Shu'ayeb then cited the return *of lmaam* Abul Hasan Al-Ash'aree, the founder of the *Ash 'arite* school, to the *Salaf's* path exemplified by *Imaam* Ahmad. The position of the father *of lmaam* Al-Haramayn, Shayekh 'Abdullah Bin Yoosuf Al-Juwayenee, is another classical case of those who were in perplexity regarding the matter of *Ta 'weel* (figurative interpretation) of the *Sifaat.* He called upon the *Shaafi'ee fuqahaa'* who resorted to *Ta 'weel* to re-examine their stand and take by the *Salaf s* way of affirmation without *Ta 'weel, Ta 'teel, or Tamtheel.* He affirmed that the texts of the *Sifaat* have true and real meanings *(Haqaa'iq)* and that there was nothing in the sayings of the Prophet (ﷺ) to indicate that he needed to comment on the obviously understood meanings of the *Sifaat* or change their *Thaahir* by means

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[519] *Ibid,* p. 13.

[520] When it is generalized, the *Khalaf* refers to those who deviated from the path of the *Salaf.*

[521] Ibid ,p. 14.

of *Ta 'weel,* noting that amongst those who used to attend his meetings were the bedouin, the learned, the ignorant, etc. He pointed that the problem with the people of false *Ta'weel* is that they, "Did not understand the *Sifaat* of Allaah تعالى except in favour of the creatures," meaning that the first thing that comes on their mind once they deal with Allaah's Attributes is creation! This led to either total denial, negation, or diverting the *Thaahir* of the *Sifaat* via *Ta'weel* under the pretext of negating *Tashbeeh.* [522]

Keller knows well that the most scholastic theologian of the *Ashaa 'irah,* Al-Fakhr Ar-Raazi, who spent almost his entire life in the wilderness of scholastic rhetoric and whose books are taken as a reference by the later of the *Ashaa 'irah,* stated, "I wish I did not work with *'Ilmul Kalaam* (scholastic theology)" and he cried."[523]

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[522] *Ibid, pp.* 16-20.

[523] Reported by Ibn As-Salaah as quoted by Shaykh-ul-Azhar Mustafa 'Abdul-Raazik in his introduction to Ar-Raazi's book *I'tiqaadaal* Flraaq *Al-Muslimen wal Mushrikeen,* p. 20 and p. 22. It is important to remember that *Imaam Al-Haramayn,* Al-Juwayenee (d. 478/1085) رحمه الله, who is said to have been the first to resort to *Ta 'weel* of the *Sifaat*, retracted from the figurative interpretation of the *Sifaat*. He (رحمه الله), however, retracted from this position, but like many of the *late Ashaa'irah,* he resorted to *Tafweed'.* consigning the meaning of the *Sifaat* to Allaah claiming that the *Thaahir* (obviously-understood meaning), is not the intended meaning, something which they erroneously attributed to the *Salaf.* The truth, however, is that the *Salaf* affirm the obviously-understood meaning of the Attributes of Allaah, <u>but they consign the manner</u> (i.e. the "how") of the *Sifaat* to Allaah , عز وجل Imaam Ath-Thahabee reported that before his death, Al-Juwayenee denounced scholastic theology and fully supported the position of the *Salaf.* [See Ath-Thahabee's^/-*'Uluw* (Beirut, Lebanon: Al-Maktab Al-Islaamee, 2nd edition, 1412/1991, checked by Ash-Shaykh Al-Albaanee)],p. 175.

Had his path been the same as that of *As-Salaf* he would have not retracted from it.

I end this section by two statements which illustrate the middle course of the *Salaf* with regard to the Magnificent Attributes of Allaah, the Most High:

Nu'aym Bin Hammaad, [324] the Shayekh of Imaam Al-Bukhaaree, who said:

Shu'ayeb correctly observed that the author of *Aqaaweel Ath-Thiqaat* did not comment about some of the statements in his book which doesn't represent the path of the Salaf (including *Tafweed).* He also pointed that *Imaam* Ibnul Jawzee's position pertaining to the *Sifaat* was "inconsistent: Sometimes he takes by the *Salaf's* way of affirmation, and sometimes he opposes them by resorting to *Ta 'weel,* being influenced by his Shaykh Aba Al-Wafaa' Ibn 'Uqail who associated with the *Mu'tazilah,* approving some of their views." *Ibid, p.* 23. In many of his commentaries on the book of *Aqaaweel Ath-Thiqaat,* Shu'ayeb refers to Shaykh-ul-Islaam Ibn Taymeeyah for presenting the correct position regarding the understanding of the *Sifaat.* See pp. 30.47,49,50, 82, i04, 118, and 124. It remains to be seen, however, whether Shu'ayeb who appears to know Nuh Ha Mim Keller (xI33), is aware of what the latter has done by adopting the same misleading views of Zaahid Al-Kawthari (d.1371/1951) and Hasan As-Saqaaf (a close associate of Nuh Ha Mim) regarding the *Salafee* positions of Ibnul Qayyim, and Ibn Taymeeyah. The envy and hatred colors the words of these people. What would you think of someone who called Ibnul Qayyim, "Donkey, billy goat, liar, cursed, has no *Deen* nor rationale, ignorant, *Khaarijee* (following the path of the *Khawaarij),* impudent, stupid, foolish, innovator ..."? He accused him of *Zandaqah, Kufr,* and other things as well, all in Al-Kawtharee's commentary on As-Subkee's *As-Sayf As-Saqil fee Ar-Rad 'ala* *Ibn Zafil,* calling Ibnul Qayyim by *Ibn Zafil* which is invented by Al-Kawtharee as being Ibnul Qayyim's maternal grandfather. See "Ibnul Qayyim *Hayaatuhu wa Aatharuhu, and Mawaariduh,* by Shaykh Bakr Bin Abu Zayed, pp. 32-33.

[324] He stood firm against the *Fitnah* doctrine of the *Mu 'tazilah* and was imprisoned for refusing to accept it. He died in his jail in 229/844 at an age of eighty years. [See Ath-Thahabee's *Al- 'Uluw],* p. 184.

Whoever likened Allaah to His Creatures, he has committed *Kufr*, and he who denied the Attributes by which Allaah qualified Himself, then he has also committed *Kufr*. The Attributes by which Allaah qualified Himself and those that were narrated about Him by His Prophet (ﷺ), will not be called *Tashbeeh* or *Tamtheel*." [525]

Shayekh-ul-Islaam Ibn Taymeeyah;

"Ahlu Sunnah wal Jamaa'ah do not deny the Attributes with which Allaah has qualified Himself, nor do they commit *Tahreef* on the basis of reasoning by different statements, nor do they indulge in wrong *Ta 'weel* (distortion of the obvious meaning by various interpretations) of the Names of Allaah and His *Aayaat*, nor do they liken His Attributes to those of His creatures and nor do they describe their states *(Takyeef)*, because there is nothing is in the likeness of Allaah, nor is anything comparable or partner to Him. Not to follow analogy from amongst His creatures to demonstrate likeness and comparability with Him." [526]

The above is summarized as follows:

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[525] *Ibid*, p. 184. Shaykh Al-Albaanee said that the *Isnaad of* the narration from Hammad is *saheeh.* After reporting the above statement of Hammaad in *Siyar 'Alaam An-Nubalaa'*, Ath-Thahabee commented, "This statement is true..." and further explained the rejection of the two extremes: Those who deny and (or) distort the literal wording of the *Sifaat* by means of false *Ta 'wee!* (distortion or alteration), and those who exaggerate in affirming them thinking that they are of the same kind as those of the creature, i.e. people *of Tashbeeh.*

[526] *Al-'Aqeedah Al-Waasitiyyah* by Shaykh-ul-lslaam Ibn Taymeeyah, p. 35, English translation by Daar-us-Salaam Publications, Riyaadh, K.SA. Such clear words by Ibn Taymeeyah are considered *Tashbeeh* by Nuh Ha Mim Keller and associates (x 174). :

1. ***Ahlu Sunnah*** **affirm the** ***Sifaat*** **as they came in the text (s).**
2. ***Ahlu Sunnah*** **affirm that the meaning of the** ***Sifaat*** **is obvious and naturally fits** the context of the text (s). The meaning varies in accordance with the context.

3. They affirm that nothing is like unto Allaah's ***Thaat,*** **His Names, Attributes and His Actions.**

In the Qur'aan, the Hand, one of Allaah's Attributes is used in the following *Aayah:*

{ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ } [الفتح، ١٠].

"Verily, those who give ***Bai'ah*** (pledge) **to you** (O Muhammad ﷺ) **they are giving** ***Ba'iah*** **to Allaah. The Hand of Allaah is over their hands."** *[Qur'aan, Soorat Al-Fath,* 48:10].

The Hand of Allaah is affirmed, nothing is like Him in His Hand.

The obviously-understood meaning is that the Prophet (ﷺ) directly took their pledge, and not Allaah. But since the Prophet (ﷺ) is a Messenger of Allaah who relates His Message , therefore, giving a pledge to him, is a pledge for the One Who Sent Him, i.e. Allaah. Allaah says in a similar meaning:

{ مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ } [النساء، ٨٠].

He who obeys the Messenger (Muhammad ﷺ), **has indeed obeyed Allaah.** [Qur'aan, *Soorat An-Nisaa',* 4:80].

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[527] See *Al-Qawaa'id Al-Muthlaa* by **Shaykh** Muhammad Bin Saalih Al-'Uthaymeen, p. 54.

Secondly, the Hand of Allaah is true and real in the manner that suits His Majesty ﷻ and it is above them, because it is an Attribute of Allaah Who is High above His creation, ascended His *'Arsh.* The apparent meaning holds. It does not necessitate that Allaah's Hand is directly touching their hands. Can't you see that the obvious meaning in saying, "the sky is over us" does not mean that it necessarily touches us? To Allaah belongs the most Exalted example.

Then we read in the *Qur 'aan* that:

وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا۟ بِمَا قَالُوا۟ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ

[المائدة: ٦٤].

"The Jews say: "Allaah's Hand is tied up (i.e. He does not give and spend of His Bounty). **Be their hands tied up and be accursed of what they uttered. Nay, both His Hands are widely outstretched. He Spends Of** [His Bounty] **as He wills."** [Qur'aan, Soorat Al-Maa'idah5:64],

The obviously-understood meaning in their saying "Allaah's Hand is tied up" is explained in the context of the *Aayah* when He ﷻ says: "He spends of [His Bounty] as He wills." "He proves liberality for His Self, that is, His both Hands are open to grant and to be generous." [528] The Hands are affirmed and the *Thaahir* (obvious) meaning is evident.

Also we read the *Aayah:*

{ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ } [ص: ٧٥].

[528] *Shark Al-Waasitiyyah,* **by** Muhammad **Khaleel** Harraas, **English** translation, p.79.

"[Allaah] **said** [what means]: **"O *Iblees!* What prevents you from prostrating yourself before that which I have created with Both My Hands."** [Qur'aan, Soorat Saad 38:75].

It is impossible that "Both My Hands" means "with My power," because the cursed *Iblees* was also created by Allaah's Power, nor does it refer to His *Ni 'mah* (Favour), because of the *Tashdeed*. [529]

The grammatical form asserts two real Hands. It is not fit to use in the sense of power or favor, because it is not right to say that Allaah created Adam with his **two powers,** or **two Favours!** He, Allaah, created Adam with both His Hands. The Command, the Will, and the Hands of Allaah all were combined in the creation of Adam and in the manner that suits His Majesty.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ [يس: ٧١].

"Do not they see that We have created for them of what Our Hands have created, the cattle so that they are their owners." [Qur'aan, *Soorat Yaaseen,* 36:71],

What is the apparent meaning of the *Aayah?* Does it mean that Allaah has created the cattle by His Hands as He has done in the creation of Adam? Or that He referred the "creation" to His Hands meaning Himself? The first is not the obvious meaning because the Arabic tongue does not denote it:

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[529] *Tashdeed:* The characterizing of a letter by a lengthened equivalent in grammatical analysis and in prosody to doubling, denoted in writing by the sign called *Shaddah,* i.e. by the sign over that letter. See Lane's Lexicon, V.2, p. 1518.

وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٖ فَبِمَا كَسَبَتۡ أَيۡدِيكُمۡ [الشورى،٣٠].

"And whatever of misfortune befalls you, it is because of what your hands have earned." [Qur'aan, Soorat As-Shoora, 42:30],

Does the meaning refer to the earning of the hands or the earning of man? It certainly includes what is done by other than the hands. Compare it, however, with :

{ فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا } [البقرة،٧٩].

"Then woe to those who write the Book with their own hands (بأيديهم), and then they say: 'This is from Allaah,' to purchase with it a little price."

[Qur'aan, Soorat Al-Baqaraah, 2:79],

This is a clear reference to the direct handling of things. Had the meaning been that Allaah has created the cattle by His Hands as in the case of Adam, the text would have been:"خَلَقْنَا لَهُمْ بِأَيْدِينَا أَنْعَامًا" We **have created by Our Hands, the cattle...!** Allaah does not intend confusion for His slaves. All Praise is due to Him ﷻ

A False Report

Nuh Ha Mim reported (w6.2) that Al-Ghazaalee said: "I have heard some members of his *(Imaam* Ahmad's) school say that he forbade metaphorical interpretation of all but three expressions, namely the Prophet's having said(ﷺ):

1. "The black Stone is the right hand of Allaah in His earth."

2. "The heart of the believer is between two of the fingers of the Merciful."
3. "Verily, I find the *Nafas* (see below) of the All-Merciful from the direction of Yemen."

First: Shayekh-ul-Islaam Ibn Taymeeyah said: "This story is a lie falsely ascribed to Ahmad." [530]

Second: The first *"hadeeth"* is *false:* Ibnul Jawzee said, "It is inauthentic," and Ibnul 'Arabi (not the infamous Ibn 'Arabi) said, *"hadeeth baatil* (untrue)." Shayekh-ul-Islaam said: *"Its isnaad is* not established."

Third: The second *hadeeth* is *saheeh* and it is reported by *Imaam* Muslim:

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ كِلاهُمَا عَنِ الْمُقْرِئِ قَالَ زُهَيْرٌ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ قَالَ حَدَّثَنَا حَيْوَةُ أَخْبَرَنِي أَبُو هَانِئٍ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبُلِيَّ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ

إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ كَقَلْبٍ وَاحِدٍ يُصَرِّفُهُ حَيْثُ يَشَاءُ." ثُمَّ قَالَ رَسُولُ اللَّهِ (ﷺ): "اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ." [رواه مسلم].

The Prophet (ﷺ) said: *"All the hearts of the offspring of Adam are between two fingers of Ar-Rahman's Fingers as one heart, He turns it [in any direction] as He wills." Then Allaah's Messenger (ﷺ) said: "O! Allaah, the One Who Turns the hearts, turn our hearts towards Your obedience."*

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[530] *Al-Fataawaa,V.5,p.m.*

Shayekh Muhammad Bin Saalih Al-'Uthaymeen said: "The *Salaf, Ahlu Sunnah* took by the *Thaahir* (obvious meaning) of the *hadeeth* saying that Allaah تعالى has true Fingers which we affirm to Him as affirmed by His Messenger (ﷺ). The hearts, being between two of Allaah's Fingers, does not necessitate that they are in contact with the Fingers so that the *hadeeth* instills the delusion of *hulool,* and that the *Thaahir,* therefore, must be changed! Nay! The clouds are held between the sky and the earth and it does not come in contact between either one. It is also said: "Badr is between Makkah and Madeenah" although it may be at a distance apart from either one. So the hearts of *Banee Aadam* are all between two of Ar-Rahmaan's Fingers is true and real in meaning and that this does not obligate neither contact nor *hulool"* [531]

The state in which the hearts are between Allaah's Fingers is unknown. The manner suits His Majesty.

Third: The third *hadeeth* was reported by Ahmad in his *Musnad.* It is also reported by others as well. He (ﷺ) said:

"إِنِّي أَجِدُ نَفَسَ الرَّحْمَنِ مِنْ قِبَلِ الْيَمَنِ."

"Verily, I find the *Nafas* (see below) of the All-Merciful from the direction of Yemen."

The word *Nafas* is an quasi -infinite noun of the verb *Nqffasa* (past tense), *Yunafis* (present verb), *Tanafess* (infinitive noun) as the lexicologists said in the *Qaamus*, the *Sihaah, Al-Misbaah, Maqaayees*

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[531] See Shaykh Muhammad Bin Saalih *A\-'\Jihaymeen's Al-Qawaa'id Al-Mitthla,* p.56. Checked by Ash-Raf Bin'Abd AI-Maqsoud Bin'Abdur Raheem. Published by Maktabat As-Sunnah, Cairo, 1411/1990.

Al-Lughah, and An-Nihaaya.[532] [See also Lane's Arabic English Lexicon, p. 2826, #2). It means everything by which grief, sorry, or anxiety is removed or cleared away. In the *Qaamus* it is said: He (Allaah) removed, or cleared away, his grief, or sorrow, or anxiety." Accordingly, Shayekh Al-'Uthaymeen said: "The *hadeeth* is to be taken on its *Thaahir*, meaning that, 'Allaah removes or clears away the grief and unease of the believers by means of the people of Yemen." Shayekh-ul-Islaam said in his *Fataawaa*, V. 6, p. 398: "The saying of the Prophet (ﷺ), "From the direction of Yemen," clarified what is intended in the *hadeeth* for it is obvious that Yemen has no relation to *Sifaat* of Allaah تعالى. It is from Yemen, however, that came the people who love Allaah and Allaah loves them. They were the people whom Allaah addressed:

{ يَا أَيُّهَا الَّذِينَ آمَنُواْ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ }
[المائدة: ٥٤].

"O you who believe! Whoever from among you turns back from his *Deen* (Islaam), **Allaah will bring a people whom He will love and they will love Him."** *[Qur'aan, Soorat Al-Maa'idah*, 5:54].

And it is narrated that when this *Aayah* was revealed, he (ﷺ) was asked about such people and he mentioned that they were the people of Abu Musa Al-Ash'aree ؓ (i.e. people of Yemen)...They-were the ones who fought *Ahlur-Riddah* (those who turned away from Islaam after the death of the Prophet ﷺ) and took over their towns. Through

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[532] Qaamus, the *Sihaah, Al-Misbaah, Maqaayees Al-Lughah, and An-Nihaaya are* famous lexicons of the Arabic language.

them Allaah *Naffasa* (removed the grief and sorrow) of the believers."[533]

I ask Allaah to clear away the doubts from the hearts of those who were deceived by falsehood..

[533] See Shaykh Al-'Uthaymeen's *Al-Qawaa 'id Al-Muthla*, p. 57.

A Call To Those Who Believed Nuh Ha Meem! [534]

It is not easy for anyone to stand against the way of the truth. The struggle between the path of falsehood and that of the truth will continue until the time when the Hour will be established. What is important is that the Muslim dies on the *Sunnah* and *not the Bid'ah.* He, therefore, should seek the truth to succeed in this life and in the next to come.

One of the forces *of Bid'ah* is mysticism which is a strange body that feeds on ignorance. Ignorance is the fertile soil for the growth of deception, which is the main weapon of the mystics. Knowledge, however, is the impenetrable barrier that stands to protect the Muslim against all forms of evil forces. It exposes the deception and its people.

Nuh Ha Mim Keller compiled subjects in the *Reliance...* which are blind imitations of the mystic *Sufi* path and promotion of deviant distortions of the Islaamic creed regarding the Names and Attributes of Allaah. The book could be very deceptive for those who are not aware of the true nature of mysticism and of the various deviant sects whose thoughts continue to exist [and are also taught] in many parts of the Muslim world.

[534] The case of Nuh Ha Mim Keller is very much representative of those who follow the late Ash-'arite scholastic theology and share a brand of mysticism and blind imitation of *Mathaahib.* The dangerous aspect is the deception approach which is used by those who hold to such concepts. In this regard, one does not see a great deal of difference between the concepts and approach of Nuh Ha Mim and those of another person by the name of Hamzah Yoosuf. In fact, this work has covered many thoughts which are shared by both. I ask Allaah, the Most High, to protect the Muslim brothers and sisters from all forms of corrupt creeds and methodologies, and to guide all Muslims to the truth.

Also the reader is cautioned not to be misled by having some of the *Mathhab-based flqh* material presented in Nun Ha Mim Keller's *Reliance*... One truly benefits from the *fiqh* that is supported by authentic evidences. This does not negate the presence of overall sound judgements by the *Shaafi'ee faqeeh* Ibn Naqeeb Al-Misri in the *Reliance*... However, the sound part of *the fiqh* matters are mixed with the poison of corrupt concepts of belief and mysticism propagated by Nuh Ha Mim Keller in the book. This is the danger which is wrapped in nice words, like: "Our way is based upon the Qur'aan and *Sunnah."*

Nuh Ha Mim Keller used the weapon of deception. Seeking Allaah's help in the first place, I put an effort that came in the form of this book to expose a major part of his deception and that of his school of mysticism. *Inshaa' Allaah* the light that has been shed is enough to expose the English-speaking Muslim community world-wide to the truth. I ask Allaah to bestow his guidance on Nuh Ha Mim Keller and to grant him the right way out of mysticism. Allaah is the All-Hearing, All-Able.

I call upon the publisher of the *Reliance*... to re-examine his position towards the book and correct what has been done. I trust that he was not aware of the seriousness of the matter. What is presented in this book did not cover all aspects of Nuh Keller's distortions. There are many things that need to be addressed. So, I hope that the publisher commits himself to the spread of the *Da 'wah* of the *Salaf* by publishing their works. It is certain that all of us will be asked about what we do!

MODERN LOOKS DO NOT CHANGE REALITIES

Today mystic *Sufis* attempt to influence the Muslims, especially in the West, by presenting themselves as followers of "mainstream or traditional Islaam," and that those who expose the corrupt doctrines of esoteric *Sufism* are named 'the extremist *Salafis."* They strive to look on media channels as "lovers of humanity," [535] and stress the call for "Unity with diversity," meaning that the Muslim should "understand and tolerate" the different philosophies amongst Muslims misleadingly claiming that the basic foundations of the creed (*'Aqeedah)* are agreed upon by all Muslims but there is diversity in the branches of the religion! According to these mystics, those who expose the corrupt philosophies of mysticism, *Shee 'ism,* scholastic theology, and so forth, are against the unity of the *Ummah* and that they are the extremists.

Those who propagate the mystic orders are trying to revive the doctrines of the mystic Ibn 'Arab! whose words about "diversity" is the essence of the "modern mystic unity":

"Be careful not to restrict yourself to a particular (or distinct) **creed and deny everything else otherwise you would miss a great deal of good. Rather you would miss knowing the matter as it is. So, be within yourself an هَيُولى *(Hayouli:* A substance) for all the forms of creeds, for Allaah is Greater than being limited by one creed and excluding another."** [536] Now try to contemplate the

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[535] They exclude non except the callers *for Ad-Da 'wah As-Salafiyyah!*

[536] Ibn 'Arabi in his *Fusoos,* p. 113. Note: It is interesting to observe that Sayyed Hossein Nasr, the one praised by Nuh Ha Mim Keller, is an advisory committee

following statement made by a leading mystic of the **Naqshbandi** order by the name of **Hisham Kabbani.** When asked about the "greatest *daa 'ee* (caller) he has known, he flashed a broad smile and excitement shone in his eyes, 'The greatest *da 'ee* we are now seeing in the entire world is **Mawlana Shaykh Nazim Adil al-Haqqani,** to whom the people are running in droves...from every corner of the U.S., from as far away as Australia, they are running to Shaykh Nazim, because his heart is so open to all people—it is like an **ocean."** When asked what he meant by "an ocean," he answered: **"An ocean of Allaah's Love for all humankind, His Creation"** [538] Does Allaah love the unbelievers and the hypocrites from the humankind? Allaah is far removed above what these mystic ascribe to Him. Also the fact that humans are Allaah's Creation does not necessarily mean that He loves them. The mystics do not differentiate between Allaah's *Kawnee* (universal: pertaining to creation) and *Shar'ee* (legislative) commands. Under His *Kawnee* command, submission is common to all of the creation, none of them being able to escape it. Under the *Kawnee* command, Allaah creates what He wills but he does not necessarily like what He willed to pass. He willed *for lblees* to exist and He hates him. Under His *Shar'ee* commands, Allaah ordered mankind *and jinn* to worship none but Him. His command may or may not be executed. He loves those who submit to His command and worship none but Him, while He hates those who reject it and associate partners with Him in worship. May Allaah, the Most High, guide those who were deceived by the mystic paths to the truth.

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member of Kabbani's "The Muslim Magazine." *Ibid,* p.3. Their hands are outstretched towards anyone [except the *Salafis]* irrespective of his or her creed.

[537] See pages 117-119, 121 and 128 for a summary of their doctrines on *Wahdatul Wujud* and some of their mystic ways.

[538] Published in Kabbani's *Muslim Magazine* [Mountain View, California: USA Shawaal 1419/January 1999] Vol. No., p.57. The mystic "Shaykh Nazim" is described as the one who teaches "esoteric *Kalaam* and *Tasawwuf* to "advanced students" in London. *Ibid*, p.66.

A Summary of Matters That Oppose the Path of *As-Salaf As-Saalih*

The following characteristics are in opposition to the path *of As-Salaf As-Saalih;*

1. Denying that Allaah تعالى ascended His *'Arsh* (Throne) above the seven heavens in the Most Majestic manner that suits Him, and that He is distinct and separate from His Creation.

2. Denying, altering, or insisting on figuratively interpreting the Names, Attributes and Actions of Allaah [539]

3. Denying, or altering the actual meaning of *Ru'yah:* The Seeing of Allaah by the believers on the Day of Resurrection.

4. Making analogous comparisons between Allaah and His Creation, leading to *Tashbeeh* (making parables) or *Ta 'teel* (denying or

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[539] We ask Allaah's Forgiveness for some of the great scholars *of Ahlu Sunnah* (e.g. *Al-Haafith* Ibn Hajar, *Imaam* An-Nawawee, and others) who may have indulged in figurative interpretation of some of Allaah's *Sifaat* (Attributes). On the other hand it is not right to exaggerate in rejecting all of their works. They have great contributions which enriched the understanding of the Sciences of Hadeeth, Fiqh, Usool, *Tafseer,* etc. While they may have been influenced by some aspects of the late *Asha'rite* school, they are not considered to be followers of the systematic methodology of this school. And Allaah knows best. See the Introduction in *Ar-Rudud Wat-Ta'qeebaal 'ala ma Waqa'ah HI Imaam An-Nawawee Fee Shark Saheeh Muslim Min At-Ta 'weel Fee As-Sifaat...'by* Shaykh Mashoor Bin Hasan Aal Salmaan. Daar Al-Hijrah, Riyaadh, 1413/1993.

suspending the obvious meanings) of the Names, Attributes, or Actions of Allaah.

5. Complete or partial denial of the intercessions approved by Allaah, or confirming intercessions not approved by the Sharee 'ah.

6. Complete, partial denial, or figurative interpretations of revealed information on matters of Al-Ghayb like As-Siraat, [540] Al-Meezan, [541] the Prophet's Hawd, [542] the Torture or Bliss in the grave, the Angels, the Signs of the Hour, etc.

7. Denying the Kalaam (Speech) of Allaah.

8. Saying that the Qur'aan is not the Word of Allaah, but a creation of His!

9. Insisting that Eemaan is an uttering on the tongue only!

10. Denying that deeds fall under the meaning of Belief.

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[540] *As-Siraat:* The Bridge over the midst of Hell; It is extremely slippery. On it there are hooks, claws, and barbs. Over it mankind will pass. The believers, as Prophet Muhammad (ﷺ) explained, "Will pass like the blink of an eye, like the lightning, like the wind, like the birds, and like the fast horses and camels. Some will be saved, some will be lacerated then set free, and some will be thrown into the Fire..." [See *Saheeh Muslim*, V. *Hadeelh* #352.]

[541] *Al-Meezaan:* The Scale set up on the Day of Resurrection for weighing the deeds of men.

[542] *Hawd:* The Pool of Allaah's Messenger ﷺ. He ﷺ said: "The size of my Pool is like what is between Jerusalem and San'aa in Yemen and it has drinking cups like the number of stars in the sky." [See *Saheeh Al-Bukhaaree,* V.8, *Hadeeth* #582.] It is referred to in the Qur'aan *(Soorah* 108) as *Al-Khawther* in *At-Jannah.*

11. Denying that *Eemaan* increases with obedience, and decreases with disobedience.

12. Denying that Allaah's Actions are linked to His Wisdom.

13. Denying the Foreknowledge and the Writing of all measures and preordainment in the *Allawh Al-Mahfooth* (The Preserved Tablet).

14. Saying that man creates all or some of his own deeds.

15. Saying that man has no choice.

16. Contradicting the principles of *Tawheed* by offering any form of worship to other than Allaah.

17. Saying anything about Allaah or about His Messenger (ﷺ) without knowledge.

18. Arguing about the Qur'aan and *Hadeeth,* following what is not entirely clear to some, instead of referring it to the clear texts and (or) those learned scholars who follow the *Salaf's* Path thus eliminating any misunderstanding.

19. Complete or partial denial of the validity of the authentic *Sunnah.*

20. Resorting to *Baatini* interpretations of texts saying that the texts have an outer aspect and an inner *(Baatini]* aspect!

21. Exaggerating in matters of *Deen,* e.g. easily declaring that such and such is a *Kaafir.*

22. Exaggerating about the status of certain men, making of them holly, infallible, etc.

23. To hold sacred certain places like tombs, clothes, etc.

24. Innovation in *Deen:* Adding to, or deducting from the prescribed matters of Islaam. Introducing innovated celebrations and declaring them holly.

25. Laying basics and rules related to the understanding of Islaam without resorting to the Qur'aan, authentic *Sunnah,* & the *Salaf's* path.

26. Insulting the *Sahaabah* (The Prophet's companions) or declaring that most of them as *Kuffaar* as *the Raqfidah* (Receptionists) of the *Shee'ah* sect do.

27. Insulting The *Salaf from Ahlul Hadeeth* and their followers.

28. Making mockery of the Muslims who adhere to the authentic *Sunnah.*

29. Giving allegiance to groups and (or) parties irrespective of their creeds and (or) methodologies in the name of "uniting the Ummaah". This kind of "unity" which is not based on the true belief in Tawheed and on the way of the Salaf exemplified by the saying of the Prophet ﷺ : "My way and the way of my companions," keeps

30. Magnifying the civilization of the *Kuffaar* under the pretext of modernization and development! The injustice inflicted on some Muslims in their countries should not be the driving force for judging other societies. This may overshadow the Islaamic stand towards the *Kuffaar.*

31. Dissent against the Muslim rulers, even if they are ruthless, or oppressors. Islaam calls for patience under such conditions. The believer may give advice to the best of his ability, and deny the wrong in ways that may not lead to more evil. The confrontations with such rulers led and continues to lead to bloodshed, divisions, and a bad

reputation that hinders the *Da 'wah* for Allaah. This does not mean the acceptance of wrong, neither it is a baseless excuse for advocating the *munkar.*

32. Following scholastic and philosophical ways, making them the reference for understanding the revealed texts.

33. Taking a strange stand towards the *Bid'ah* and the *Mubtadi 'ah* (innovators), by ignoring their *Bida'* for worldly or political gains!

The above positions may exist with varied degrees amongst those who follow any of them. And Allaah Knows best!

The deviation from the *Minhaaj* of *As-Salaf* is a very serious matter. Muslims know well that the split of this *Ummah* into many sects is real and that the protection from this is possible-by Allaah's will- once we take by the command of the Prophet(ﷺ): *"My way and the way of my Sahaabah."* It is *Sabeel Al-Mu'mineen* (The Way of the Believers) whom Allaah was pleased with and they were pleased with Him.

All Praise is due to Allaah, the Exalted. Any success in this work is from Allaah تعالى and any mistake is from me and *shaytaan,* and I ask Allaah to forgive me and to guide me and the reader to the path of *As-Salaf As-Saalih* and make us die on it. I thank Him for enabling me to
finish this work and I ask Him JU; to accept it from me.

May Allaah, the Most Merciful, forgive me and my parents, my entire family, and the rest of the Muslim Ummah.

Saleh As-Saleh.

The 20th of Muharram, 1420 Hj, Corresponding to
the 22nd of February, 1 999.

A REMINDER [543]

• Allaah (ﷻ) said:

• ﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ
وَمَنْ يَعْصِ اللهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴾ [الأحزاب: ٣٦].

It is not for a believer, a man or woman, when Allaah and His Messenger have decreed a matter that they should have an option in their decision. And whoever disobeys Allaah and His Messenger he has indeed strayed in a plain error. *[Qur'aan, Al-Ahzaab,* 33:36].

• The Prophet (ﷺ) said: *"It was the duty of every Prophet Allaah sent to guide his nation to the best of what he knew and to warn them of the evils of what he knew."* [Reported by Muslim].

• He (ﷺ) said: *"The best speech is the Book of Allaah and the best guidance and example is that of Muhammad. And the worst of all things are the newly invented things (in religion), for every innovation is error and misguidance"* [Reported by Muslim] and in another narration, *"every newly invented matter (in religion) is bid'ah and every bid'ah is dalaalah (going astray) and every* ***dalaalah is in the Fire."*** [Reported by **At-Tirmithee** and it **is *saheeh}.***

• In another warning, the Prophet (ﷺ) said: *"Whoever introduces into this affair of ours something that we have not commanded it is to be* ***rejected.*"**
[Reported by Al-Bukhaaree and **Muslim).**

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[543] This section is intended to be a special reminder to the Muslims regarding the *Bid'ah. Inshaa'Allaah-they* will make good use of its contents and make it available to their communities. I ask Allaah, the Most High, to render it beneficial for me and for all Muslims.

• The Messenger (ﷺ) said: ***"Allaah will only unite my Ummah on guidance."*** [Reported by At-Timithee and it is saheeh]. And He also said: ***" My Ummah -will never agree upon dalaalah"***   [Reported by At-Tirmithee and Al- Haakim and it is *saheeh]*.

• 'Abdullaah bin Mas'oud (رضي الله عنه) *said: "Follow and do not innovate, for you have been given that which is sufficient and every innovation is misguidance.*"
[Reported by Abu Khaithamah in Kitabul- 'llm and it is saheeh*]*.

• 'Abdullaah bin 'Umar (رضي الله عنه) said: *"Every innovation is misguidance even if people regard it to be something good "* [Reported by Ad-Daarimee with an authentic transmission].

• Imaam Al-Awzaa'ee (رحمه الله) said: *"Patiently restrict yourself to the Sunnah and do not go beyond the limits held by the decisions of the Sahaabah; hold their positions and avoid what they avoided. Hold to the path of the pious predecessors (As-Salaf As-Saalih), for verily what was sufficient for them is sufficient for you."*
[Reported by ibn Al Jawzee in Tablees Iblees and Al-Laalikaa'ee in .Sharoo Usooli 'Itiqoadi Ahl us-Sunnah*]*,

• The innovators are friends *of Shaytaan* because, as Imaam Sufyaan Ath-Thawree explained, *"Innovation is more beloved to Iblees than sin, since a person makes repentance from sin but does not repent from innovations (because he thinks bid'ah is from the religion)."* [Al-Laalikaa'ee in As-Sunnah (no.238)].

• Hassaan Ibn 'Atiyyah said: *"No people introduced an innovation into their religion except that an equivalent Sunnah is taken away from them.*"
[Repotted by Ad-Daarimee with saheeh transmission].

• Ayyoob As-Sakhtiyaanee used to say: *"No innovator works harder (according to his bid 'ah) except that he increases in distance away from Allaah."*
[Reported in al-Bid'a wan-Nahyi 'Anha by Ibn Waddaah].

Imaam Maalik(رحمه الله) said: *"The Sunnah is like the Ark of Nooh (Noah), whoever embarks upon it reaches salvation and whoever **refuses is drowned."***
[Reported by *As-Syouti in Miftaahu Jannah]*.

' Imaam Maalik (رحمه الله) said: *"He who innovates something in Islaam regarding it as something good has claimed that Muhammad (ﷺ) has betrayed the Message which he was entrusted to deliver as Allaah says:*

﴿ اليَومَ أَكْمَلتُ لَكُمْ دِينَكُم ﴾ الآية

Today I have Perfected your Deen for you.
[Qur'aan, *Soorat Al-Maa 'idah,* 5:3]

Whatever was not Deen at the time of the Prophet (ﷺ) cannot be considered to be a part of the Deen today" [Reported by Ash-Shaatibee in AI-l'tisaam].

- Imaam Maalik also said: *"Nothing will benefit the Ummah to come except that which benefited its early generations.'"* [Related by Imaam Ibn 'Abdil Barr in At-Tamheed].

•'Abdullaah IbnMas'oud (رضي الله عنه) said: *" The Jamaa'ah is what conforms to the Truth, even if you are alone."*
[Reported by Ibn 'Asaakir in Taareekh Dimashq with a saheeh isnaad]

- Imaam Muhammad Al-Barbahaaree (رحمه الله) said: "Know that Islaam is the Sunnah and the Sunnah is Islaam and one of them cannot be established Without the Other."
[Quoted from his book Sharhus-Sunnah. English Translation].

- He also said: *"Everything (some) worshippers claim as hidden knowledge ('Ilmul Baatin), which is not found in the Qur 'aan and the Sunnah, is innovation and misguidance. It is not to be acted upon nor called to." [Ibid]*

• Imaam Ash-Shaafi'ee(رحمه الله) said: *"That a servant meets Allaah ith every sin except Shirk is better than meeting Him upon any of he innovated beliefs."*
[Reported by AI-Baihaqee in Al-I'tiqaad].

• Abu Qilaabah (رحمه الله) said: *"A people never introduces an innovation, except that they make use of the sword lawful."* [Ad- daarimee with a saheeh isnaad].

• Al-Fudayl Ibn 'lyaad (رحمه الله) said: *"Indeed, I love those whom Allaah loves. They are those whom the Companions of Muhammad (ﷺ) are safe. I hate those whom Allaah hates. They are the people of the deviant sects and innovations."*
[Reported by Abu Nu'aym in Al-Hilyah with a saheeh isnaad. See Sharh us Sunnah by AI-Barbahaaree, English Translation, p. 94].

• Al-Barbahaaree(رحمه الله) said: *"The innovators are like scorpions. hey bury their heads and bodies in the sand and leave their tails out. When they get the chance they sting: the same with the innovators who conceal themselves amongst the people, when they are able, they do what they desire."*
[See Sharh us Sunnah, p.94).

Compiled by
Saleh As-Saleh